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Rashi on Numbers

Rashi on the Desert

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This file contains merged sections from the following text versions:

-Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -
- corrected vocalization

-https://www.nli.org.il/he/books/NNL_ALEPH001969084

Rashi on the Desert

Chapter 1

Verse 1

And he spoke. In the wilderness of Sinai on the first of the month, etc. From the midst of it, they kept before him a record of their signs at all times — when they came out of Egypt from Menan, and when they fell at the calf from Menan to know the number of the remnant, when he returned to serve: he established his presence over them from Menan, in one month in Nisan the tabernacle was set up, and in one month in Iyar from Menan.

Verse 2

:To their family. To know the number of all the tribes and the
house of their fathers. He whose father is from one tribe and whose mother is from another tribe shall stand in the tribe of his father (see Bava Batra: 19).

Bekah to Golgotha —to roll them. By weight

Verse 3

:All go out in an army. Magid says that no one will go out in an army less than ten

Verse 4

And you shall be. When you command them, there shall be with you a leader from every tribe and tribe.

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

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Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

These are the called ones of the congregation. Those who are called to all matters of thought in the congregation

Verse 17

These people: The twelve princes of the tribe of Judah:
who were mentioned. Here are the names

Verse 18

And they were born according to their family. They brought the books of their genealogies and the evidence of the strength of their birth, each one to be registered: according to the tribe (see Yalkut 1944)

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

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Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

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Verse 40

Verse 41

Verse 42

Verse 43

Verse 44

Verse 45

Verse 46

Verse 47

Verse 48

Verse 49

But the tribe of Levi was not counted. It is better for a king to be a sleeper alone (Tanhuma); that is, the Lord had foreseen that he would come to stand as a barrier over all the sleepers from among the ten thousand and above, and that his days in the wilderness were in the wilderness, saying, “It shall not be so at all, according to the word of God, which is mine, that they did not sin with the calf” (ibid.; Bava Batra:121).

Verse 50

And you numbered the Levites. As translated "from me," the language of Menoah was based on the word "mani" which means "the king numbered the Levites" (Esther 2:1).

Verse 51

They will take it down. As the Targum translates it, "they will unload it," when one travels in the desert from one journey to another, he unloads it: from its place, and carries it to the place where the cloud will dwell, and they will camp there and set it up: and the stranger who comes near. For their work, this is
:Die. In the hands of heaven

Verse 52

Three tribes per flag : –And a man on his flag. As the flags are arranged in this book

Verse 53

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And there will be no scum. If they do according to my commandments, there will be no scum, and if they do not, let strangers be gathered in their work: 'This, there will be scum, as it is when it is made cold (in Numbers 17), so that the scum will come out and go

Chapter 2

Verse 1

Verse 2

In the signal. Every flag shall be a map sign, with a color engraved on it, the color of this one not like the color of that one, the color of each one like the color of its stone, which is fixed in the fortress, and from there on everyone will recognize his flag; 1: The signs of their fathers' house, the signs that their father Jacob gave them when he was brought out of Egypt, as it is said (Genesis 50): "And his sons shall do according to the commandment, Judah, and Issachar, and Zebulun, shall bring him from the east," in this parsha, "And Reuben, and Simeon, and Gad, from the south, and so on," as if it were in Tanhuma on the other hand. From a distance of a mile, as it is said in Joshua, "There shall be a distance between you and your sons." "Alphaim Amma" and his sons and those who camp near him Joshua 3:11, 12:11, 13:11, 14:11, 15:11, 16:11, 17:11, 18:11, 19

Verse 3

:Fore. The front is called the front: and which is the east wind, and the west is called the back.

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

They shall set out first. When the cloud rises from the east, the priests shall set out with trumpets, and the camp of Judah shall set out with the Levites and the chariots, with the standard of Judah on the east, and they shall set out by the way of their encampment: and Reuben shall set out on the south, and Ephraim on the west, and Dan on the north.

Verse 10

Verse 11

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Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

The tent of meeting will set out. After that, the two banners will set
out: As they camp, so they will set out. As I have explained, they set out as they camped, each banner moving toward its appointed time.
By him. On his place, and no tongue can move a hand from his hearing, a spirit that is by his side is called on his hand – the seal: not for all
that his hand has stretched out, the name of the one who is called Balaz

Verse 18

Verse 19

Verse 20

"And upon him." As they translated it, "And they shall be scattered abroad."

Chapter 3

Verse 1

And these are the generations of Aaron and Moses. And he does not mention except the sons of Aaron, and they are called the sons
of Moses, according to the Torah, a teacher of all who teach the son of his fellow Torah, the merit of the scripture is as if he had
children: (Sanhedrin 19)
On the day the Lord spoke to Moses, they became his sons, that he might learn what he had learned from the mouth of the mighty one.

Verse 2

Verse 3

Verse 4

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:On Aaron's face. In his life

Verse 5

Verse 6

?And serve with him. And what is service?

And keep his watch. According to the keeping of the sanctuary over it, that no stranger may come near, as it is said, "You and your sons and your father's house with you shall bear the iniquity of the sanctuary" (Numbers 18), and the other Levites assist them, this is the service:

Verse 7

And they kept his watch. All the duties that a man has assigned to him and has assigned to him to do are called "watches" in all their duties, "the source and language of the Mishnah are equal," as it is said in Bigtan and Teresh, "And this is not my watch and my name:" (Megillah 13), and so are the duties of the priest and the Levite.

Verse 8

And the watch of the children of Israel. All of them were pure for the needs of the sanctuary, except that the Levites came under their charge in their mission, so that they might take from them the tithes in exchange for wages, as it is said, "Because wages are yours in exchange for your labor" (Numbers 18).

Verse 9

:They were given to him. For the help

of the children of Israel. As from among the children of Israel, as it is said from the rest of the whole congregation, they were separated unto him in the district: The place and it was given to him, as it is said, "And I will give the Levites as a possession" and so on (Numbers 8).

Verse 10

And thou shalt number Aaron and his sons. To the number of the sons of Pekiduth, and not to the number of the sons of Minyan.

:And they kept their priesthood. The reception of blood, and the sprinkling, and the incense, and the services which are given to the priests.

Verse 11

Verse 12

And I, behold, I have taken. And I will make them free from among the children of Israel, that they may be Israel, and their service shall be for my service? By the firstborn I made them free, and by the firstfruits I took them. By the firstborn, and when they sinned with the calf, they were cut off, and the Levites, who did not serve him, were chosen under them (see Zebahim: 122).

Verse 13

Verse 14

Verse 15

From a month old and up. Whoever comes out of the wilderness of the Fallen is called a keeper of the sanctuary; "Rabbi Yehuda, peace be upon him, is the sign of the tribe to be a keeper from the womb, as it is said, "When she gives birth to me, she will give birth to a sign, and she will be called a keeper of the sanctuary with a sign." "In Egypt" (Numbers 26:59), —

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Soul, when you count them, you will not find them but seventy, not one lacking, and that is what completes the account :)

Verse 16

According to the Lord. Moses said before the tabernacle, "Shall I gather among you their tents to know who will cleanse them?" And the tabernacle said, "Make a tent for you, and I will make mine." Moses went and stood at the door of the tabernacle, with the tabernacle before him. And a voice came out of the tabernacle, saying, "Thus and thus shall the children of Israel be cleansed." "In this tent, thus it is said by the mouth of the

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

To Gershon was the family of the Libni. That is to say, to Gershon were the chiefs of the family of the Libni and the family of the Shimei — and so on. Their orders are as follows:

Verse 22

Verse 23

Verse 24

Verse 25

:The tabernacle. :The wedding curtains:
and the tent. :The curtains of goats made for the roof:
its covering. :The skins of rams and badgers
And the curtain opened. It was the curtain.

Verse 26

:and its cords. The tabernacle and the tent, and not the tent of the

Verse 27

Verse 28

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Verse 29

... Timna. And they shall set up the standard of Reuben the Hittite, Timna — woe to the wicked, The family of the sons of Kohath camped woe to his neighbor, so that Dathan and Abiram, and fifty men, with Korah and his company, who shall dwell with them in their inheritance (Tanhuma)

Verse 30

Verse 31

:And the veil. It is the veil, which is also called the veil of the veil.

Verse 32

— And the chief of the chiefs of the Levites. He is appointed over all of them, and over what is his office: the charge of the watchmen of the watch — in his hand is the charge of all of them.

Verse 33

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Moses and Aaron and his sons. And they shall raise up the standard of the camp of Judah, and the captains over it shall be Izhar and Zebulun — and they shall be great. It is good for a righteous man to do good to his neighbor, according to that which his neighbor did. Moses, who was a man of the Torah, did

In the Torah, it is said, "Judah is my lawgiver" (Psalm 60:9); "And of the sons of Issachar, they that know understanding, and the tribe of Zebulun, they dwell in the tribe of Sopher" (Judges 5, the heads of the Sanhedrin, "And of the sons of Issachar, they that know understanding, and the tribe of Zebulun, they dwell in the tribe of Sopher" (Judges 5, the heads of the Sanhedrin, "And of the sons of Issachar, they dwell in the tribe of Sopher" (Judges 5, the heads of the Sanhedrin, "And of the sons of Zebulun, they dwell in the tribe of Sopher" (Judges 5, the heads of the Sanhedrin, "And of the sons of Zebulun, they dwell in the tribe of Sopher" (Judges 5, the heads of the Sanhedrin, "And of the sons of Zebulun, they dwell in the tribe of Sopher" (Judges 5, the heads of the Sanhedrin, "And of the sons of Zebulun, they dwell in the tribe of Sopher" (Judges 5, the heads of the Sanhedrin, "And of the sons of Zebulun, and the heads of the Sanhedrin, "And of the sons of Issachar, they dwell in the tribe of Zebulun, and the heads of the Sanhedrin, "And of the sons of Zebulun, and the heads of the Sanhedrin —"I come" (Deut. 12:14) (Tanhuma)

Verse 39

:Which Moses and Aaron commanded. It is pointed out that Aaron said that there were not in the number of the Levites (the firstborn of the Lord) twenty-two thousand. And in the census, three hundred of the Levites were left—the sons of Gershon, seven thousand and five hundred; the sons of Kohath, eight thousand and six hundred; the sons of Merari, six thousand and two hundred; and why did they not all go with the rest and redeem the firstborn and not Will the three and seventy-two be the ones who are to be redeemed in the fields of the groves of the groves? The chiefs said in the book of the groves (page 5), that the redemption is three hundred and fifty-two in the fields of the groves, and it is enough that they will be redeemed from

Verse 40

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: Every firstborn male from a month old and above shall be counted. He that cometh out of the wilderness shall be a curse.

Verse 41

Verse 42

Verse 43

Verse 44

Verse 45

And the cattle of the Levites, etc. The Levites shall not redeem the firstborn of the clean cattle of Israel, except the firstlings of their donkeys, and one of the sons of Levi shall redeem as many as the firstlings of the donkeys of Israel. Know, and there is no manna for the beasts (name of the Lord): the mountains of manna for the beasts

Verse 46

And the redemption of the third, etc. And the firstborn of the ewes to be redeemed at their price, those three and seventy, and of those who were left over at their price over the Levites, from them he took five shekels for the wheel; thus it was: his price was Joseph's shekel, ten shekels of silver, which was Rachel's shekel (Barn 4:4)

Verse 47

Verse 48

Verse 49

:The Levites were redeemed by the Levites. On those who were redeemed by the Levites in the body

Verse 50

Sixty-five and three hundred and one thousand. This is the total calculation: five shekels for Golgotha — for a hundred and ten shekels a thousand shekels, for seventy shekels a hundred and fifty shekels, and for three hundred and fifty shekels a hundred and fifty shekels; I said, what shall I do with the prey? For the firstborn who said, "I will not give five shekels," he said to me, "I am one of the redeemed of the Levites." What did she do? He brought twenty-two thousand tablets and wrote on them "Ben Levi" and said to them, "Give me a copy of my book," and to seventy-three tablets he wrote on them "five shekels," saying to them: "Come and cast your tablets by lot" (Sanhedrin 17)

Chapter 4

Verse 1

Verse 2

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He lifted up his head, etc. He counted from among them the men who were to serve in the service of the Lord, and they were from thirty to fifty years old, and the one under thirty was not filled with strength, hence they said (the elders of the Hebrews): "A man of thirty: strength," and the one remaining over fifty, whose strength diminishes from time to time.

Verse 3

Verse 4

The ark, the tabernacle, the lampstand, the altars, the veil, and all the utensils of service : –Holy of Holies. The Holy of Holies.

Verse 5

And Aaron and his sons shall come, and all the vessels of the tabernacle shall be prepared, and the Levites shall not be required of the sons of Kohath, except for the lamb.
:When the camp moves. When the cloud is lifted, they will know that they are moving.

Verse 6

Verse 7

:Bowl and ladle and dishes and a cleaner. I have spread out my bed in the kingdom of the tabernacle.
: The prince. The covering, to speak of a mask, as it is written "Asher Yossah Bahen" (Exodus 25)

Verse 8

Verse 9

:From its claws. Like a turtle that uses its wick to pull in any direction it wants.
From below. Like a small palm, and its edges are smooth and without ridges, and it has no opening in front except on its sides, and it holds the flame of the lamps in it when it is burning. Lucish
Balaz, we change them in the oil and the wicks

Verse 10

:To cover a dachshund's skin. A kind of paving stone

Verse 11

Verse 12

All the utensils of service with which they minister in the sanctuary. Within the tabernacle is the sanctuary, and these are the utensils of incense: with which they minister at the inner altar.

Verse 13

:We will anoint the altar. The bronze altar :We
will anoint. They will remove the fat from above it
And they spread upon him a scarlet garment. And fire came down from heaven, and sat under the garment, like a lion in the hour of his journey: and it was not consumed, because there was a censer of brass upon it (Yoma 21)

Verse 14

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A brazier. They burn coals for the offering of the fat, made like a kind of fire, which has only three parts: a grate, and a fork that draws the coals from its sides. Brass pipes, made of
brass, are prepared by the priests on the altar to burn, so that they may be beautifully seasoned.
And hurry.
They are shovels, and a shovel and a shovel, and they are a copper basin, and they are the ones who honor the altar:

Verse 15

:To cover the sanctuary. The ark and the altar: and all the vessels
of the sanctuary. The lampstand and the vessels of the service of the sanctuary,
the Lord gave it to me in the hands of heaven. : —And they died. If they reach

Verse 16

And Eleazar was appointed. He was appointed over them to anoint them, with oil, incense, and anointing oil, and the continual offering of the commandments, and to hasten and to sacrifice at the time of their atonement (Talmud Yerushalmi Shabbat 10) — He was assigned to
The whole tabernacle was to be filled. And there was also a provision for the sons of Kohath, to appoint a man to his service and his burden, and this was the tabernacle and all that was in it, all the regulations for the elevation in this section, but for the sons of Gershon: and it is a pity that it is not of the holy of holies according to Ithamar, as it is written in the section of Nesha.

Verse 17

Verse 18

:Do not cut it down. Do not cause them to die.

Verse 19

Verse 20

And they shall not come to see the holy place, to swallow it up. In the midst of it shall be a veil, as I have spread it out in this manner: and they shall spread upon it a garment of this sort, and shall cover it with a mantle of this sort, and with the veil of his own mouth shall it be covered.

Verse 21

Verse 22

Lift up the head of the sons of Gershon also. As I commanded you concerning the sons of Kohath, to see how much he has earned: to complete his work.

Verse 23

Verse 24

Verse 25

:The Tabernacle Curtain. Ten Weddings
And the tent of meeting. The curtains of goats were made for the tent above it.

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Cover: Red deer skins
:Open screen. Eastern curtain

Verse 26

Which is on the tabernacle. As for the shields and the veil of the court, the covers and shields on the tabernacle and on the altar: the bronze all around
And all that he will do to them. As translated, "And all that he will do to them will be given to him" — the sons of Gershon

Verse 27

: According to Aaron and his sons. And which of the stones is the charge upon them? By the hand of Ithamar the son of Aaron the priest.

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

And their pegs and their cords. A set of pillars; The rest of the poles and the ropes of the shields were in Mesha, the sons of Gershon. And the poles and the ropes were for the curtains and for the shields of the bed, so that the wind would not lift them up. And the poles and the ropes were for the pillars round about to hang the shields on their upper rims with clasps and clasps, as it were: Shesnui in Malachath The mortgage

Verse 33

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

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Verse 39

Verse 40

Verse 41

Verse 42

Verse 43

Verse 44

Verse 45

Verse 46

Verse 47

:You are a slave. It is the song with cymbals and lyres, which is one slave to another (Archin 11)
And you worked hard. As he heard.

Verse 48

Verse 49

And the number of them which the Lord commanded Moses. And those numbered were in the commandment from the age of thirty-two up to the age of fifty.

Chapter 5

Verse 1

Verse 2

Command the children of Israel, etc. This parsha was said on the day the tabernacle was set up, and the seven parshas were said: On that day, as you saw in the tabernacle of Gittith in the part of the altar that was damaged (Gittin, page 60)
And they sent forth from the camp. There were three camps there, in the time of their encampment: between the shields was the camp of the tabernacle, the camp of the Levites round about, as it is explained in the parable of the sower in the wilderness of Sinai, it was the camp of Levites, and from thence even unto the end of the tabernacle.

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The camp of the banners for all four winds is the camp of Israel; The raven is thrown outside the camp, the raven is thrown in the camp of Israel and is thrown out of the tents, and it is unclean for the soul to be thrown in the funeral pyre, and it is not thrown out except by those who read in the Passover Mass (page 67) Shekhina, and all this is the duty of the rabbis from the Lord.
Impure to the soul. "Dimsaab to the unclean soul of a human being," says I, who is like the tongue of Adam's power in the tongue: Aramaic. And the great Yeshiva, "Adrianus, erased impurity," erased power

Verse 3

Verse 4

Verse 5

Verse 6

Above the Lord. The mountain of Chazar and wrote as here is the passage of Gozzel and swearing falsely, this is the wording in the passage and it is read, "And he ascended above the Lord and was strengthened in his presence and body," and it is interpreted as here in the way of two words
the That they were renewed in it, the one who wrote "and confessed," to learn that he is not liable for five and a half times the guilt according to witnesses until he confesses: in word, and the second for the plunder of the stranger, which is given to the priests (see my books)

Verse 7

:His guilt is on his head. It is the horn that is sworn against him (BK KI)
To whom is he liable? (Ketubot 19)

Verse 8

And if there is no one to redeem. The name of the claimant who has been convicted and has no heirs.
To return the guilty to Him. When this king was called to confess his sin; and his elders said, "And how is there a man in Israel who has no redeemer, neither son, nor brother, nor any remaining flesh of his father's family, to go up to Jacob? Is not this the stranger who is called Shemet, and he has no heirs" (Sanhedrin 68)
Hashem is seated. This is the horn and the fifth (Bava Kama Ki)
:To the Lord for a priest. They bought him a place and gave him to the priest who was to come from Mishmar (My books)
:Except the ram of the villages. It is said in Vaykara that it is necessary to bring

Verse 9

And every offering, etc. Rabbi Yishmael said, "And what is an offering from sacrifices to a priest?" And this is the one who returns after them to the house of the granaries, and what is the law that they will offer to the priest? These are the firstborn, of whom it is said (Exodus 23), "You shall enter the house of the Lord your God," and I do not know what will be done with them, it is said "It shall be for the priest," but:
The writing and the teaching concerning the firstborn that will be given to the priest (My books)

Verse 10

And each man shall have his holy things. According to what we will say from the conditions of the priesthood and the law, he can come and take it in the field, Talmud says, "And a man's holy things shall be his," Magid says, indicating the goodness of giving to the priests, and even the many teachings he has taught in his books; and from "and a man's holy things shall be his, whoever delays his tithes and does not have anything in his field, he does nothing but One in ten would have been a Sufi monk We will give, but the tithes will not be—
To do (see Tanhuma):
: A man who gives to the priest. From the gifts of the rabbis: If it
is. From the abundance (Blessings of the third generation.)

Verse 11

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Verse 12

A man, if his wife goes astray. What is written above, from what point? "And a man shall be his holy things," if: You delay the priest's vows, your life that will be yours, to come in his shadow to bring him the transgression
A man is angry because he is angry, and a woman is angry : –Ish Ish. To teach you that it is good to be in two.
because her husband is angry. The majority of his followers say that the adulterer is not faithful until the spirit of deceit gathers in him, as it is written, "If you will err," and it is written, "A woman who is without heart commits adultery" (Proverbs 6); and the simple meaning of the verse reads: If you will err — turn from the paths of deceit and be ashamed in his eyes, as it is "turn from his ways and pass by" (Ibid. 4), "Do not err in the ways of your heart" (Ibid. 7).
: And he raised him up. And what is the uplift? And he lay down with a man.

Verse 13

And a man lay down. A little detail and a little bit of what is not a man (my books)
You are a seed. Your lying down nullifies your sign, and no sister lying down nullifies your sign (as is done in the case of twins: siblings who are similar to each other) and disappeared from the
eyes of a woman. A detail for a woman, is it if there were a seer and a water that does not mix with them, a careful examination of the sign (my books)
:And hid. A door that looks like a door to come
And there is no witness in it. If there were a witness in it, even one who said, "You are defiled," would you not have been a drunkard? (Sotah 4)
:And there is no evidence of it. In impurity, but there are six witnesses to cover it up (Ibid. 2):
She was caught. Raped, as in "and he caught her and lay with her" (Deuteronomy 22)

Verse 14

:And passed over him. Before the concealment
:A spirit of jealousy and envy. Let our lips be spread out to the tongue of the fear that dwells in it, and do not hide yourself with such and such a man.
And he became unclean or transgressed against it, etc. As the saying goes, he was aware of it, and it transgressed against his sight, and it is not known whether he became unclean or not.

Verse 15

: Flour. Shela will not be a stone:
Gates. And without wheat, she made a work of beasts and a sacrifice of beasts' food (Sotah 14)
:He shall not pour oil upon it. Lest it be a sacrifice of honor, whose oil is called light, and which is offered in darkness.
And he shall not put incense on it. The incense was called incense, as it is said, "And to the hill of incense" (Shah"sh:4), and it is a part of their path: for it is an offering of jealousy. This
flour, flour for the tongue of a man
: An offering of jealousy. An offering that arouses two jealousy, jealousy of place and jealousy of the husband (my books)

Verse 16

Verse 17

Holy water. Let it be sanctified in the pure, according to the manner in which the mirrors of the censers were made, and this is a passage from their paths: which were poured out for their husbands in Egypt under the tapuah, and this is a corruption after another, it shall be
tested with an earthen vessel. She gave the adulterer drink of refined wine in refined cups, but made him drink bitter water: in a corner of a clay pot (Suta 9)

Verse 18

And the priest stood, etc. And is this a grave, as it is said, "And she stood before the Lord"? But a messenger was her sign: from place to place, so that she might be touched, and her knowledge would be devoured, and she would confess (Sotah 8)
And Pharaoh. He broke the hair of her head, in order to disgrace her, from here to the children of Israel, the revelation of the head of the Canaanite: to them (Ketubot 2b)
:Before the Lord. At the gate that is covered, that is, the eastern gate of the sanctuary, the way of all who are gathered together (Sotah 7)

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And he gave it to her. For she will know, but her knowledge will be consumed and she will confess, and the name of the One who is unique will not be erased from the waters (Ibid.: 14)

:The bitter. On the name of Suphan, they are bitter to him (Ibid. 20) the
cursed cursed. Those who lack a sign from the world, to speak "Silon is a light" (Ezekiel 28), and it will not be prepared to spread out waters, holy mountains, and not cursed as the inscription says, but cursed the sight of a curse in the body of this: —Others, and even Onkelos will not translate "Litya" But "Maltaia"

Verse 19

And you swore, etc. And what is the oath? If the clean one does not lie down, is it if the clean one lies down, is it if the unclean one, which defiles, or is it you who hear, but is it a commandment to open in the judgments of souls, that it may begin to be justified (Ibid. 17; Shavuot: 36; Sanhedrin 33)

Verse 20

And you are wrong. Why use a tongue if

Verse 21

:By the seven goddesses. Oath of a curse
"You shall come as Sheba returned to So-and-so:" —The Lord will give you to them. Let everyone curse you and swear at you. Let everyone be satisfied with you — "If it does not happen to me as I did to So-and-so," and so He says, "And you will make some - of you swear to My chosen ones" (Isaiah 65), that the righteous swear by Pharaoh.
Shel Rashiim, and so on the subject of the blessing, "And they shall be blessed" (Genesis 12), "In you shall Israel bless: saying" (Ibid. 48)
:You will soften your thigh. With her curse, the thigh will touch the belly, according to Sheba, she began to move in her past, she began (Sotah 8): Sheba. As translated, she blew

Verse 22

To make a belly stick. As in to make a belly stick, this is the opening use that the halmed pointed out. And so "to mark the way" (Exodus 13), "to see you in the way which you should go" (Deuteronomy 1), and so "to make your thigh stick" — to make your thigh stick, because the waters make the belly stick and make the thigh stick.
To make a belly fall and a thigh fall. His belly and thighs are a shell of a fire, or is it not that it is not burned, when he says: "Your thighs fall and your belly is a shell" The mountain of a shell is burned, as is said (Sotah 28)
Amen to this, Amen to the oath, Amen if from this man, Amen if from another man, Amen –Amen, amen. You have taken an oath. that my fiancée has not gone astray, and she has married a keeper of their land and a bride (Ibid. 18)

Verse 23

Verse 24

And he gave the woman a drink. Is not this the order of the deed, that the man at the beginning offered a minhag, but the scripture foretells that when he had given it to drink, he would come to the bitter; since it is said, belly and thigh, whence shall the rest of the body be? They came and went — in all, what is the belly and thigh? According to Shehen, they began in the past, according to you, it began with them: the Pharaonic (my books)
To Mary: To be shepherds and shepherds

Verse 25

And he shall wave. He shall bring up and down, and he shall wave with him, and he shall give to the high priest a shekel from his hand:
and he shall offer it. This is the shekel on the south corner of the altar, before the shekel, as it is left over from the offering: (Sotah 14)

Verse 26

:I remembered. He is the one whose incense the offering came as a remembrance to the Most High (my books)

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Verse 27

And he poured out the water. For many, if she says, "I will not drink," then after her name is erased, she is disqualified: and if she makes her drink with her husband's consent, then she is an unclean person (My book; Sotah 20).
And her belly was swollen, etc. Although she cursed him, the male thigh began to swell, the water was not tested except in the way: as they were tested in it (Genesis
9:11): and the woman became like these. As I have interpreted, all will be like her: among
her people. Yeshua separated between Adam who commits adultery in a place that is known, and Adam who commits adultery in a place that is not known.

Verse 28

And if the woman is not defiled, then she is clean.
:And it is pure. From another place
And she was cleansed. From the waters of impurity, and there was no more seed, but she was sown — if she had given birth in the wilderness, she would have given
birth to a child: in the wilderness, if she had given birth to blacks, sometimes she would have given birth to sons

Verse 29

Verse 30

Or a man. As in "or known" (Exodus 21), as in saying if a man is jealous, then so be it and set up the
The woman.

Verse 31

And the man is cleansed from his sin. If the water is clean, let him not say, "I am guilty of her death," for he is cleansed from the punishment; for when he drinks it, his shadow will be in the heather, and he is cleansed from his sin, for the transgression is forbidden to Baal (my books)

Chapter 6

Verse 1

Verse 2

Because he will be surprised. He will be separated; why is the parsha of a Nazirite the parsha of a pervert? And it is said to you that the wisdom of the one who sees a pervert: in his calculation he will withdraw himself from wine, which he brings to the hands of an adulterer (Sotah 2)
:Vow of a Nazirite. There is no Nazirite in any place but in seclusion, even here he abstains from wine.
:To pour out to the Lord. To separate oneself from the wine for the name of heaven.

Verse 3

:Variety and reward. As translated "from the sharp and old wine", which is intoxicating when it is drunk
and every servant. The tongue is dyed with water and every drink; and the tongue is a sign of the Lord, there is no ink: and signs (Shabbat 17), a Nazirite who has served (Nazir 34)

Verse 4

:Pearls. They are the seeds. :Zag.
They are the outer skins, which are the pits inside the melon like a pair of grapes

Verse 5

It shall be holy. The hair shall be clean, for the greatness of Pharaoh shall be clean from the hair of his head (Book; Fasting 11)

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Pharaoh is a hairpin, and the meaning of Pharaoh's hair is greatness - Pharaoh. A small opening is a point that is stuck to the hair of his head, a hairpin, and therefore "his head shall not be cut off" (Leviticus 21), and no one is called Pharaoh for less than thirty days (Books; Sanhedrin 22)

Verse 6

Verse 7

Verse 8

All the days of his separation he is holy. This is the holiness of the body, from defilement for the dead (my books)

Verse 9

:Suddenly. This is rape.
:Suddenly. This is a mirror, and the first thing that is said is – it is called a mirror: and if he dies, he dies on it. In the tent of meeting he is on the day of his purification. On the day of his purification, he is not except in the fat of my flesh, he is completely clean, it is said “on the day of my sabbath”, it is said “on the day of my sabbath” even if it is not this, it is said “on the day of his purification” (My books)

Verse 10

And on the eighth day he shall bring two shekels. To bring forth the seventh, or is it not but to bring forth the ninth? He appointed a time for the sacrifice, and a time for the offering, what sacrifice is lawful, fat and of my fatness: and he said, even sacrifices of fat and of my fatness, and he said (ibid.)

Verse 11

than a sin on the soul. Let us not beware of the filth of death, says Rabbi Elazar the heretic, who will cut himself off from wine (Book; Nazir 19)
:And sanctified his head. To return and begin his monastic life.

Verse 12

And he shall return and complete his Naziriteship as at the beginning.
And the first days will fall. They will not rise from the number.

Verse 13

He will bring it. He will bring himself, and this is one of the three that Rabbi Yishmael demands, as he brings himself, as he "He will bury them in the wilderness", and "And he will bring them to the place of their iniquity" (Leviticus 22:34) — he will bury himself

Verse 14

Verse 15

And their offerings and their offerings. For the sacrifice of the burnt offering and the burnt offering; according to that which is in the whole, and they go out to discuss a new matter — they shall return to the whole, that they may be charged with offerings according to the law of the sacrifice of the burnt offering and the burnt offering (my books) —They shall be loaded with bread: unleavened bread and unleavened wafers. A tenth of every kind.

Verse 16

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Verse 17

A peace offering to the Lord on the basket of unleavened bread. He shall slaughter the peace offerings on the manna to sanctify the bread (see Offerings: 46).

: His offering and his sacrifice. The skin of a ram

Verse 18

And the Nazirite shall shave the door of the Tent of Meeting. He may shave it with a razor, for this is a disgraceful way, but he shall shave it: "The Nazirite after the slaughter of the peace offerings, which is written on them," and he shall slaughter it at the door of the Tent of Meeting, which is under the sacrifice of the peace offerings. Under the uncle who is cooking in it, according to the law of a Nazirite, he is a cook: in the atonement, you must take the priest who is unclean after it has been cooked and wave it before the Lord (see Nazirite of the Lord)

Verse 19

The seed is ripe. Later it will be cooked (Chulin 5:8)

Verse 20

It is holy for the priest. The heifer, and the calf, and the calf's breast, they shall be the priest's.
On the chest of the swing. In addition to the visible chest and shoulder, there is a total of all the sheep added to the Nazirite's salary for the interpretation of the salary - the tax - according to which the Nazirite's salary is in general, and they will go out to discuss the new matter: to return them to generalize them to discuss even the chest and shoulder (my books)

Verse 21

Except for what his hand can reach. If I say, "I have ordained a Nazirite for a manna to shave a hundred burnt offerings, and for a hundred additional offerings, according to the law of the Nazirite: according to the law of the Nazirite, added - peace offerings, according to my vow, if he vows, he shall do so and shall not lack anything." If I say, "I have ordained a Nazirite for five female Nazirites for a manna to shave a hundred burnt offerings, and for three male animals, I do not read in it, "As if he vows, so shall he do." "He will do it" (ibid.)

Verse 22

Verse 23

:Say. As it is remembered, preserved, Balazs Dishn"t
:Tell them. Let them all listen (there)
They were gathered in haste and panic, but with purpose and with a heart of peace (Tanhuma) they did not return. :Say. Full —

Verse 24

:May you be blessed. May your possessions be blessed.
And he will guard you. Lest robbers come upon you to take away your property; for he who gives a pledge to his servant cannot guard it with all his might, and since the Shebaites come to him to steal and take a token from him, what is the Lord's pleasure in a pledge? But the Kaaba, He is the pledge, He is the keeper; and many of the teachers have taught about it in the books of the

Verse 25

:May the Lord make his face shine upon you. May he show you a smiling face, a golden face.
May you be blessed (comforted) :And he will be educated. He will be given

Verse 26

:The Lord will lift up his face to you. He will crush you like a pestle.

Verse 27

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And they shall call upon my name. They shall bless themselves in the name
of the Lord (my book) and I will bless them. To Israel, and I will bless them with the priests; Isa. 49:11, and I will bless them — to the priests
(Holin:49)

Chapter 7

Verse 1

The tabernacle was Israel as a whole assembly assembled for the feast on the day of the Lord's Supper. And it came to pass on the day of Moses' death. The death of the writer—
(Pesikta; Tanhuma)
The sons of Moses. Bethzaleel and Aholiab and all the wise men of heart made the tabernacle, and filled it with the writing of Moses, according
to the word and according to the pattern which he had seen in the mount, to teach the workers of Shemsar, whose souls were set upon it, to
see the construction of all the matter of the kingdom, and there was no error in any of the constructions; And so we are reminded of David,
according to whom he devoted his soul to the building of the temple, as it is said, "The Lord remembered David for all his sins, which he swore to the
Lord" and (Psalms 112): "Through you he is called by his name," as it is said (Psalms 1112): "Behold your house, David."
The brides of Moses to establish. And it is not said on the day of the sacrifices, teaching that the whole seven days of the full moon were Moses—
from its standing and its dismantling, and when the day came that it was standing and not dismantled, thus it is said, "All the sacrifices of Moses for the
sacrifices" that day all its sacrifices were made, and it was the first of the new month of Nissan, on the second day the heifer was burned, on the
third day this is: this is its beginning, and on the seventh day Shave (books)

Verse 2

They are the leaders of the tribe. They were their officers in Egypt and they were their oppressors, as it is said (Exodus 3:11): “And the
officers of the children of Israel and their oppressors” (Spirit)
They stood at the controls. They stood with Moses and Aaron when they anointed Israel, as it is said, "And He will be with you: and He will be
with you" (Numbers 1).

Verse 3

Six turtledoves. There is no turtledove except for the sables, and so "with the sables and the mules" (Isaiah 66); covered calves are
called turtledoves and they were
sacrificed before the tabernacle. Moses did not accept any of them until it was said, "It is from the mouth of the place." Rabbi said
ÿÿ Let us see what the princes saw in the beginning, and in the kingdom of the tabernacle, did they not begin to offer it? But as the princes
▫ said, they will offer it in abundance, and what they lack, we will complete, as Jonah saw.
When the assembly had completed everything, as we are told, "And the kingdom was established" (Exodus 36), they said to her, "What
have you done to us? Have you begun to do this?" They brought onyx stones and stones for the ephod and for the breastplate, so that
:)My books(

Verse 4

Verse 5

Verse 6

Verse 7

As you have served. The sons of Gershon were a bitter lot, carrying the boards and the pillars: and the masters

Verse 8

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Verse 9

For you have served the holy things for them. Concerning the holy things—the ark, the table, and the table, you shall carry them on your shoulders.

Verse 10

And the bearers offered the dedication of the altar. After the calves and the ox were offered for the carrying of the tabernacle, they took it into their hearts to offer the sacrifices of the altar for its dedication.
And the princes offered their sacrifice before the altar. For Moses did not accept of their blood until it was said from his mouth: The Mighty One (my book)

Verse 11

They will offer their sacrifice for the dedication of the altar. And Moses did not yet know whether they would offer it, whether according to the order of their births, whether according to the order of the journeys, until it was said from the mouth of the Lord, they will offer it for the journeys, each one on his day :)

Verse 12

On the first day. On that day ten crowns were taken, the first for the work of the chief, the first for the chiefs: and so on, as it is written in the order of the world of the
tribe of Judah. The inscription shall be upon his tribe, and he shall not take from his tribe and offer, or does it not say, "He came to the rod of his father" (ibid.)'Judah" but he collected from his tribe and brought, "This is Nahshon's sacrifice"

Verse 13

:Both are full of salad. For almsgiving

Verse 14

:Ten gold. As translated, ten shekels of the sanctuary shekel were in it.
Full of incense. They did not burn incense alone or on the outer altar, except this one, and the hour was: (Menachot v.)

Verse 15

:One bull. Especially one that is absent (see my book)

Verse 16

To make atonement for the grave of the abyss (see my book): —One goat for a sin offering.

Verse 17

Verse 18

... Offer our sacrifice. What did the tribe of Issachar say "sacrifice"? What did Nethanel the son of Zuar not sacrifice? It is said of all the tribes. According to Sheba Reuben and Ir'ar, he complained and said: Since Judah is ahead of me, I will sacrifice after him. He said, "Moses, by the mouth of the Mighty One, said to me, 'They shall sacrifice according to the order of the journeys, according to their standards.'" Thus said he, he offered his sacrifice, and he was lacking. Yod, is it the hearing of the close, to speak a command, that from the mouth of the hero in the path of two words he was worthy to offer that I have twice mentioned "the close." And what is the sacrifice that I have offered twice? Of the three tribes, one was knowledgeable in the Torah, as it is said, "And of the sons of Yisrael, knowledgeable in the times," and the foundation is Shel. (Deut. 12:12), and one of them was advised to the chiefs to offer the sacrifices of the night.
Rabbi Moshe: The sermon I found, Rabbi Pinchas ben Yair said, Nathaniel ben Zoar, the son of the Shia, gave this advice:

Verse 19

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:A silver bowl. The number of its letters in the Hebrew alphabet is according to the years of the first Adam.
Its weight is one hundred and thirty. Therefore, when the world was established, it was a hundred and thirty years old, as it is said: "And Adam lived one hundred and thirty years, and begat sons and daughters" (Genesis 5:11).
One silver syringe. In the 1590s, in the name of Noah, who would bear children, the son of Taq was born, and in the name of Eshurim, who was born before his birth, the foreskin was cut off before his birth — as I have interpreted it to you, "And his days shall be from the beginning, as it is said, a shekel of silver, and not a shekel of silver, and ten years" (ibid. 6): as it is said In Qa'ara, it is said that the letters of one shekel are added to the number: seventy shekels. As opposed to seventy nations that will come out of his descendants

Verse 20

: One spoon. According to the Torah, which was given from his hand, the Kaaba: Ten gold pieces. According to the Ten Commandments, a full incense. Gematria: The incense of the 313 commandments, and the 1000th of

Verse 21

:One bull. As against Abraham, as it is said in him, "And he took the son of Beker" (Genesis 18). :One ram. As against Isaac, "And he took the ram" and J. (Genesis 22).
:One lamb. As opposed to Jacob, "And Jacob separated the Chaldeans" (Gen. 30:1).

Verse 22

: A goat. To atone for the betrayal of Joseph, as it is said in it, "And they shall slaughter a goat" (Ibid. 37).

Verse 23

And for the sacrifice of peace offerings, two oxen. According to Moses and Aaron, who made peace among Israel to their fathers, the gods in heaven, lambs and goats. Three kinds as against priests, Levites, and Israelites, and as against Torah, prophets, and scribes, three fives as against five fifty and five of the words of the inscription on the tablet: one and five of the inscriptions on the second; up to this point in its essence Rabbi Moshe the sermon

Verse 24

On the third day, the president and others. On the third day, the one who offered the sacrifice was Zebulun, and so were all of them. But when it was said of him, "Nathan offered the sacrifice," the tongue fell after him, saying, "Nashyah will be rewarded," according to the greatness of Nashah—he remembered his name and his sacrifice, and when it was said of them, "Nashyah will be sacrificed," the tongue fell upon them, saying, "This is the day that the sacrifice was." The sacrifice to a certain tribe: —For the sake of so-and-so

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

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Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

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Verse 41

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Verse 74

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Verse 75

Verse 76

Verse 77

Verse 78

Verse 79

Verse 80

Verse 81

Verse 82

Verse 83

Verse 84

On the day of anointing with him. On the day that the sacrifice was anointed, and what do I do “after the anointing” (verse 58)? After a while, and not to teach on the day of the anointing, but—that the anointing began and then the sacrifice, or after the anointing, to say that it was anointed on the day? When it says (Leviticus 7) “on the day that you were anointed,” does it mean that it was anointed on the day, and it is said “on the day that you were anointed on the day”? "Did he anoint him?" On the day he was anointed, he offered (my books)
:Twelve silver bowls. They are the ones who will be sacrificed, and I will not do anything wrong to them (Ibid.)

Verse 85

One bowl, thirty-one hundred, etc. What is it? According to what is said, "thirty-one hundred," and does not mean all the silver of the vessels, in the shekel of the sanctuary?: —Shekel, therefore it is a shekel, and it is a shekel here, and it is a shekel in all, one shekel in all, —all the silver of the vessels, etc. To show that the vessels of the sanctuary were weighed in a shekel: and they were all weighed in one shekel — without increase or decrease (ibid.)

Verse 86

Twelve golden spoons. Why do we say? According to what is said, a spoon of one tenth of gold is a shekel of gold, and a weight of ten shekels is a shekel of silver, which is nothing but a spoon of one shekel of silver, and a weight of ten shekels of gold is a shekel of gold (ibid.) —see “Golden spoons”: —and shekels of gold are not equal in weight to a shekel of silver.

Verse 87

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Verse 88

Verse 89

And Baba Moshe. Two texts deny this, a third came and stood between them, one text says, "And the Lord spoke to him from the tent of meeting" (Leviticus 1) — and he was outside the veil — and one text says, "And I spoke with you from above the ark" (Exodus 25), this came and stood between them: Moses came to the voice coming out of the tent of meeting, and there he heard The voice that came from above the mercy seat from between the two cherubim: the heavens between the two cherubim, and from there he went out to the tent of meeting (the Book of Revelation)
and heard the voice. It was a low voice, the voice that was spoken to him at Sinai, and when he reached the door, it stopped and he did not go out to the tent to speak. As he spoke, so was his
glory. Ma'alah says, "He speaks to himself, and Moses hears: "And he speaks to him. To spare Aaron from the words (see my books)

Chapter 8

Verse 1

Verse 2

By your elevation. Why is the Menorah passage related to the passage of the Nashiim? According to Shechara, when Aaron saw that the men were weak, he knew that he was not with them in the men's camp, neither he nor his tribe. The Lord said, "Your life is greater than theirs, for you kindled and made the lamps good (see Tanhuma) in your
offering. In the name of the one who kindles the flame, it is written in the language of Aliyah, that you are my servant." To light until the flame of the burnt offering is extinguished from it (Shabbat 21), and the Rabbis further taught that it should be placed in front of the Menorah, on which the priest stands and
offers (his books) in front of the Menorah. In front of the lamp of the altar, which is not in the sockets but in the body of the Menorah (see: Menochot 28).
The seven lamps shall light. Six shekels on the six branches, the three eastern ones facing the center — and the three western ones, the heads of the wicks facing the center, and why? As for Shelo: They shall say, For —The wicks are clear the light is your refuge (see Tanhuma)

Verse 3

And Aaron did so. To say, "Praise be to Aaron, not a year" (My books)

Verse 4

"And this is the work of the Menorah. The Kabbalah saw it in the sky, because it was hard to see, so it was said, "And this is hard." In the Teditz Balazs, to translate "There is a hammer, there is a hammer" (Daniel 5), you made a shell of a golden bowl, and you hammered it with a hammer, and you cut it with a chisel, to spread its limbs like a standard, and you did not make limbs by:
binding (see Safra) :until The thigh. The thigh is the field that is on the feet, holy, like the way of silver lamps of the sheaves of the kings: up to the thigh to the blossom. As if the body of a lamp is all of it and all
that is attached to it: up to the thigh. It
is a large organ to the blossom. It is like a work of thin wood, all of it is a reed; and the way "to" is used in this language, as it is "from the holy place: and to the hill and to the vineyard "Oil" (Judges 15)
See: —According to the vision which he showed, etc., according to the structure which he saw in the mountain, as it is said (Exodus 25). And he made them in their structure and in
their body (my book): Thus he made the menorah. Who made it? And from the hands of the Kaaba it was made of God (Tanhuma)

Verse 5

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Verse 6

I pray that you will be worthy of being suns in place. : —Take the Levites. Speak to them in words.

Verse 7

:This is upon them, O sinner. The ashes of the heifer, from the unclean dead, which are in their midst.
And they passed a razor. I found in the words of Rabbi Moshe the sermon according to which they gave a cow as a ransom for the firstborn that they served: 17:17, and it is called the sacrifice of the dead, and the one who is smitten is called death, they were required to shave like smitten ones.

Verse 8

And they took a young bullock. And it was a burnt offering, as it is written, "And he shall do it... and one shall be burnt offering," and it was a sacrifice: a bunch
of grapes and a second bullock. What did you say, a second? And he said to you, "What is a burnt offering that you shall not eat, but you have sinned and you shall not eat." And Yeshua despised the pride of his words in the temple; and I say that the hour was, that they had a hair to bring for the sin of Aza: with the bull of the burnt offering

Verse 9

And thou shalt gather all the congregation together. And the Levites shall offer a bullock for a sin offering under their feet, and they shall come and stand upon their sacrifice: and they shall lay their hands upon them.

Verse 10

Verse 11

And Aaron waved the Levites with a wave offering. As the leper is to be charged with a wave offering, so shall it be said of them, "And it shall be for the service of the Lord," according to the sons of Ke. In this parsha: The first—the sons of Gershon, thus it is said—that the service of the Holy of Holies was upon them—the ark and the tabernacle and the body; the second among them was “a wave offering to the Lord,” for upon them was the service of the Holy—the curtains and hooks visible in the house of the Holy of Holies; the sons of Merari:—the Holy of Holies, and the third

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Given: Given. Given to a subject, given to a poem
:Fur. Open.

Verse 17

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For all the firstborn are mine. The firstborn are mine, in the judgment that I judged among the firstborn of Egypt, until they sinned with the calf, and now I will take the Levites to myself:

Verse 18

Verse 19

And Etna, etc. Five times the children of Israel were told in this place, to know their duty, which was doubled: their remembrance in one place is as much as five-fifths of the Torah, and thus I saw in the Bible: And there shall be no plague among the children of Israel. That they may not come near the sanctuary, for if they come near, there shall be a plague.

Verse 20

And Moses and Aaron and all the congregation did so. Moses stood, and Aaron bowed, and Israel lifted up their hands.

Verse 21

Verse 22

... So they did. To say, "Blessed is the one who is strong and who has done it well, that not one of them is left behind." :When the Lord commanded

Verse 23

Verse 24

This is for Levites. Two are invalid, and the believer is not invalid in them (My books; Chulin 24)
From the age of twenty-five. And in another place it says "from the age of thirty years" (Numbers 4), is it like hunting? From the age of twenty-five he came to learn to walk and work and he learned five years and from the age of thirty he worked, from here to learn not: Simeon of Joppa saw in his mission in five years he returned not seeing (Sifri; Chulin 24)

Verse 25

And he will not work any more. The work of a man is on his shoulder, but he returns to wear hair and to sing and to load: and this is what he knows and serves his brother — with my brother, as he translates it.

Verse 26

: To keep watch. To camp around a tent and to set it up and take it down during the hours of travel.

Chapter 9

Verse 1

In the first month. The passage at the beginning of the book is not said until Iyar, since there is no order of early and late Seder in the Torah, and why was it not opened at that time? Because of the guilt of Israel, which was forty years in all: Israel in the wilderness did not offer anything except Passover alone (Sifri; Tosefta Kiddushin 38)

Verse 2

appointed time, even in impurity (my books) On his appointed time. Even on the Sabbath, on his

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Verse 3

:According to all its statutes. These are the commandments concerning his body — that he should be clean, a male child of two years old, and all its judgments. These are the commandments concerning his body from another place, as the seven days of unleavened bread and the burning of leaven, a male child of two years old, and the burning of leaven; concerning his body — a roast of fire, his head on his thighs and on — (the commandments concerning his body, unleavened bread and the burning of leaven) close to him; close to his body

Verse 4

And Moses spoke, etc. What did he say? And it is not said, "And Moses spoke of the times of the Lord," but when he heard the parsha: "The times of the Sinai I said to them, and he returned and warned them at the hour of action" (my books).

Verse 5

Verse 6

Before Moses and before Aaron. When they were sitting in the house of the midrash, he came and asked them, and he did not prepare to say: This is another one, for if Moses had not been there, Aaron would not have known where he was (My book; Bava Batra 119)

Verse 7

Why was it omitted? I told them that there are no holy relatives in the uncleanness, they said that he would sprinkle the blood on the priests as the disciple of the one who is confident in hearing from my mouth — clean and the meat will be eaten by the clean, I told them that "his standing and hearing" were many; Blessed is the newborn of a woman who is so confident, that every time she wanted to speak with the Shechinah; And it was seen that this was interpreted by Moses as the whole Torah, except that they remembered him hands, remembered by Zechariah who said by Zechariah (name) who rolled up

Verse 8

Verse 9

Verse 10

Or on a distant journey. It is pointed out above, saying, it must not be far away or certain, but it must be outside for the purpose of observing the sacrifice of the ephah throughout the time of its slaughter (Pesach 33); Passover is the second day of matzah and leaven with it in the house, and there is no day of atonement, and there is no prohibition of leaven except with it in eating it (Ibid. 25).

Verse 11

Verse 12

Verse 13

Verse 14

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And if a stranger sojourns with you and keeps Passover. Every convert may keep Passover by himself, according to the "one law" of keeping Passover with his companions, "according to the law of "and if a stranger sojourns with you" and comes to And God, if not so, hearken unto him: "The Passover shall be done according to his judgment" (My books)

Verse 15

The tabernacle: The tabernacle is made to be a tent for the tablets of the testimony: it shall be on the tabernacle. As it was on the tabernacle, so shall it be for the whole service.

Verse 16

Verse 17

The rising of the cloud. As translated, it is "and the cloud was lifted up," and it should not be written as "and the cloud was lifted up," and "and the cloud was lifted up," for this is not a translation of "clearing up," but rather a rising and rising, as in "Behold, a cloud is small as a feather: a man is lifted up out of the water" (1 Kings 18).

Verse 18

According to the Lord they shall journey. They shall be different in the kingdom of the tabernacle: As Israel journeyed, the pillar of cloud would be folded and spread over the backs of the children of Judah like a veil, and it would break forth and spread forth and spread forth, and it would not set out until: Moses said, “The Lord will rise up” — this is in the book of Sifri — and the standard of the camp of Judah would set out and according to the Lord they would encamp. When Israel was in the wilderness, the pillar of cloud was like a palm tree and a tree, and it spread over the backs of the children of Judah like a tent, and it was not taken up until Moses said, "The Lord returned ten thousand times ten thousand to Israel," meaning that it says, "By the Lord and by the hand of Moses" (Baraita Demelech 53:13).

Verse 19

Verse 20

:And there is. As they say, and sometimes
:A few days. Few days.

Verse 21

Verse 22

: Or days. A year, as in "days shall his redemption be" (Leviticus 25)

Chapter 10

Verse 1

Verse 2

"Do it for yourself. Let him be established before you as your king, as it is said, 'And he shall be your king'"
:Do it for you. From your side
(Do it for yourself. You do it and use them and do not delay the assembly. When you want to speak to the Sanhedrin and the rest of the people and you call them to gather to you, you call them by:

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And to set out the camps. At the time of setting out the caravans, you shall strike them with a rod as a sign, as you find it said, according to the threefold commandment of the Kaaba and according to Moses and according to the trumpets (Baraita Demelech 53:13). : —There are drivers: from the difficulty. From the difficulty of the task in the difficulty of the cornice

Verse 3

And they stuck in them. They drank, and it was a sign for the place of the assembly, as it was said, "And the whole assembly shall come to you to open the tent of meeting."

Verse 4

And if at one time they get stuck. It is a sign for the calling of the princes, as it is said, "And the princes shall come unto thee," and even: they shall be brought to the door of the tabernacle of the congregation, and from a similar passage it is written in the book of Leviticus.

Verse 5

And you blew a trumpet. The signal for the movement of the camps was to blow a trumpet, and to blow a trumpet, as is required in the books of the Levites: The remaining readings

Verse 6

Verse 7

And in the congregation, the audience, etc. According to what He says, "And you shall go to the place where the assembly is called and to set out the camps," which is said, "And you shall set out in the wilderness" and Gov' — even a set out — what is the assembly called out to set out in the two priests and in their tents, the tents in their tents, what is the set out of the tents set out and to set out, even a set out from the assembly called out to set out and to set out — now There is no distinction between calling the assembly to move the camps—and the verse “And the assembly to the assembly” and JW, which says that there is no distinction between calling the assembly, and this is the law for the chiefs, according to Sim. For the three of you, the call of the testimony is in two days and for the wives in one — —and this and that, there is no harm in them : The camps in the water by Trouah and Taqiyah (Books)

Verse 8

And the sons of Aaron ... shall be joined. In the readings and in the journeys of the lamentation

Verse 9

Verse 10

On your sacrifices. The inscription speaks of the sacrifice of the grain offering (Archin 11).
This is —I am the Lord your God. Hence the kingdoms with memorials and trumpets, where it is said, "And you shall blow" These are the kingdoms and the like (my books): — trumpets, "for a memorial" — these are memorials, "I am the Lord your God"

Verse 11

In the second month. You are found saying, "Twelve months, less ten days, they camped in Horeb, the mountain of my God: on the first day of the month of Sivan they camped there and did not set out until the tenth of Iar of the following year."

Verse 12

:To their journeys. As the judge interprets the journey of their flags, who is first and who is last
:In the wilderness of Paran. The tombs of the desire were in the wilderness of Paran, and there they encamped from this journey.

Verse 13

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Verse 14

Verse 15

Verse 16

Verse 17

And they took down the veil and And he took down the tabernacle. As the standard of Judah was carried away, Aaron and his sons were gathered together.
covered the ark with it, as it is said, "Aaron and his sons shall come when the camp sets out" (Numbers 4), and the sons of Gershon
and the sons of Merari shall carry the tabernacle and carry it on the carts, and the ark and all the holy vessels, which the sons of the
tabernacle of the covenant of the LORD shall carry, covered and placed on the poles until the standard of the camp sets out. Reuben,
and "and they went: the Kohathites" (see Tanhuma)

Verse 18

Verse 19

Verse 20

Verse 21

:The bearers of the temple. The bearers of the sacred things
And they set up the tabernacle. The sons of Gershon and the sons of Merari, who were in front of them with two standards, were the ones
who set up the tabernacle when the cloud was still, and the signal for the camp was visible in the standard of the camp of Judah, and they
were the ones who were in the rear, and the sons of Kohath came in behind them with the two standards of the rear, they were the sons
of Gershon and the sons of Merari. They set up the sanctuary; and when the sons of the tabernacle come in, they set it up on its foundation,
and set up in it the ark and the table and the lampstand and the altars, and this is the place of the tabernacle—and the sons of the tabernacle
set it up: until the sons of the tabernacle are finished.

Verse 22

Verse 23

Verse 24

Verse 25

A collection for the whole camp. Jerusalem Talmud: According to Shel Dan's tribe, which was densely
populated, he would travel at the rear, and anyone who lost a word would have his return; with that, he said, "It is written."

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A traveler, and a derivative of "As they camp, so they journey," and with the words of the Korah, he is a traveler, and a derivative of "Gathering for all the camps" (Talmud Yerushalmi Eruvin 5)

Verse 26

Verse 27

Verse 28

:These are my journeys. This is the order of their journeys.
And they departed. That day they departed.

Verse 29

Lover. Is it permissible to say, "From the sons of Chovah, Moses' son-in-law" (Judges 4:11), and what does it mean, "And she became wise to Reuel their father"? It teaches that infants are called by the name of their father, Abba; and the plural is the same: "Yitru" for a name that leaves out a single Torah passage, "Hovah" for one who loves the Torah, etc. (My books)
For three days we will gather in the land, which is the first journey—we are traveling to the place. On the one hand, we traveled on a camel to gather in the land of Israel, but we sinned by mistake; and why did Moses say to himself: "With them?" For the circumcision had not yet been made upon him, and it is believed that he was gathered (see Ibid.)

Verse 30

:To my country and my homeland. Whether for the sake of my wealth, or for the sake of my family

Verse 31

Please don't leave. There is no one but us who are hard-hearted, lest they say, "If we do not convert, we will be cut off from love." It is clear that he said: "We have given the foreigners a portion in the land, but now that they see that they have no portion, they are comforted
and go their way (there), for therefore you know our encampment in the wilderness. Why do you go to do this, for you know our encampment in the wilderness: and you have seen the miracles and mighty
deeds that we will do for you, for therefore you know our encampment in the wilderness." You knew. As it is because you knew, as it is "Therefore I did not give her to Shelah my son" (Genesis 38), "Because you came" (Genesis 19), "Because I have seen your face" (Genesis 33)
And a thing that is And you were before our eyes. To speak of the past, as you translate it; I.e.: To speak of the future — all things. hidden from his eyes, shall be as the apple of his eye; that is, a beloved shall be as the apple of his eye, as it is said (Deuteronomy 10:10): "And you shall love the stranger" (My books)

Verse 32

And that good thing was. What good was his goodness? They said, when Israel was dividing the land, there was a plot of land for Jericho, ten cubits upon ten cubits, and they set it aside from the division. They said, "Who will build the Temple in his division? He will take it." And thus and thus we gave it to the sons of Yitro, to Jonadab the son of Rechab, as we say: "And the sons of Keni, Moses' son-in-law, went up from the city "The dates" and "Judges 1"

Verse 33

A journey of three days. They traveled three days in one day, when the Kaaba wanted to bring them to the land: from the hand (my books)
And the ark of the covenant of the Lord traveled before them a three-day journey. This is the ark that goes with them into battle, and it is the one that breaks the tablets and sets them before them a three-day journey, to prepare a place for them to camp (ibid.; Jerusalem Talmud Shekel 6).

Verse 34

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And the cloud of the Lord was over them by day. Seven clouds, like letters, were in their journeys, four from the four winds, and one for the height, and one for the depth, and one before them, bringing down the high places and raising up the low places, and killing snakes and scorpions (Books; Collection of Exodus 13)
:From the camp. From the parking lot

Verse 35

And it came to pass in the journey of the ark, that he made signs before him and behind him, saying, This is not his place, and why is it written here? In order to distinguish between Puran and Puran, etc., as is known in all the Scriptures (Shabbat: 155) the fifth level.
According to the fact that there were signs before them, a three-day journey, Moses would say to the people: "Stand still and let him go: And do not go any further." He rested in the sanctuary.
:And your enemies will be rewarded. The assembly
And they fled from your enemies. These are the persecutors.
Those who hate you. These are the haters of Israel, all who hate Israel hate whom I said and it was the world, "That we may say, "And those who hate you will bear the head" (Psalms 53), and who are they? "They will take up a secret against your people

Verse 36

The Lord will return. Menachem is translated as comfort, and so "in returning and resting you will be saved" (Isaiah 30).
Tens of thousands of Israel. Maggid says that the Shechinah Shura in Israel is not less than two thousand and two hundred thousand (Yevamot 34)

Chapter 11

Verse 1

And the people were as if complaining. Is there no people but wicked people, and therefore He says, "What shall I do to this people?" (Exodus 17), and He says, "This people is wicked" (Jeremiah 13); and when they are called "My people," it is said, "Let My people go" (Exodus 8:16), "My people, what have I done to you?" (Micah 6)
Head after those who ask for a plot, let it be yours. —Like figs. There is no way to do this except to speak a proverb: the place, and so it is said of Samson (Judges 14), "When he is angry, he asks" (my book) evil in the ears of the Lord. When he is angry, he is angry because he is evil in the ears of the Lord, who intends for him to come to his ears and complain, saying: "Woe to us, how we have been in this way, for three days we have not rested from our torment." The path
They were gathered to the ground by hand: —And his anger was kindled. I would have been directed for
your good at the edge of the camp. In the extreme of their captivity to humiliation, this is a very great adage, Rabbi Shimon ben Manasseh says, :In the extremes of their captivity and in greatness (see my book)

Verse 2

And the people cried out to Moses. A parable of a king of flesh and blood who was angry with his son, and the son went to his beloved Shel: his father and said, "He went out and asked for me from my father."
And the fire sank. It sank in a place, which if it had returned to one of the spirits, would have folded and carried away all its elements: the spirit (my book)

Verse 3

Verse 4

:And the people of Israel also sat down and wept. Who will eat meat with them? And why did they not have meat? And is it not said in the grave, "And also a great multitude of sheep and oxen came up with you" and so on (Exodus 12), and you ate them, and is it not said in the assembly in the land, "And the dwelling place of Rab was: the sons of Reuben" and so on (Numbers 32)? Are they not asking for a plot (my books)

Verse 5

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Which we ate in Egypt for free. You Egyptians gave them fish for free, and this grave is not said, "And the stone shall not be given to you" (Exodus 31:11). If the stone was not given to them, they were given for free. Fish were given to them for free? And what does it mean to say "free"? "Free" from the commandments (my books)
The hard ones. Rabbi Shimon said, "Why is there a difference between manna and every other thing outside of it? Because of the teeth that are hard for nursing mothers, they say to a woman, 'Do not eat night and day before the baby,' as a parable to a king, etc., as it is written in the book of Proverbs:
The Khasai: They are the cucumbers of the Laz
Watermelons: Bodiksh
:Hachaz. Krishin, Purilash (translated by Yath Bozinya and others)

Verse 6

Our eyes are on the manna. From morning to evening.

Verse 7

And manna is like the seed of a goat. Whoever says this does not say this, Israel will say, "I have seen the manna in his eyes," and the Kaaba wrote in the Torah, "And manna is like the seed of a goat," and so on, as if to say, "Behold, they will come to the islands of the world, for what they will complain, and that is how it is thought."My son, and this is how
the seed of coriander was sown — as the seed of Gad. A calf as a
goat: the habdalah. The name of the stone is Tovah Crystal

Verse 8

: —Fool. There is no journey but to travel, a journey without labor.
And we grinded in the mills, etc. It shall not be poured into a pot, nor into a caldron, nor into a mortar, but into a mortar: to be ground, and to be ground, and to be seasoned (my books): in flour.
A caldron for the
breast of oil. To melt a shekel of oil, thus is the interpretation of Donash, and similarly it is said, "He will pour out my breast in the summer heat" (Psalms 32), and the Lamech is a secret, — He will pour out my breast in the summer heat Summer. And many of them interpret it as a tongue of milk, but there is no question of milk in the presence of oil; and the word "oil" means "and it will be fat" (Deuteronomy 32), which means that if the milk were a little bit and the taste was like a stick under the milk, then it is fat.
ÿÿ A small opening and a taste under the chin, for the tongue is fat, and the chin is pointed with a large pinch and is not
There is a lot of fat, the —A small dot in the opening before the end of the verse. DA: The devil is a nutricon, like a dough kneaded with oil and kneaded with flour. And the translation of Shel Unkelus Dimitar translates it as "dough in a dough" Note
:To solve it, use a doughnut, which is kneaded with oil until it becomes a thin layer of oil.

Verse 9

Verse 10

He wept for his family. Families gathered together and wept to proclaim their grief in exile. And his flocks on the forbidden streets They said (to him) to his family, regarding family matters.

Verse 11

Verse 12

For you will say to me. You said to me, "I will put him in your bosom;" and I said, "Go, let us go with the people" because they will oppress you and despise you (my book): on —(Exodus 32), and it says, “And he shall fast unto the children of Israel” (Ex. 6).
the land which I swore to give to my
fathers. You said to me, "I will put you in my bosom."

Verse 13

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Verse 14

Verse 15

And if you do this to me. Moses' strength was weakened like a snake when the Pharaoh saw him, saying: "To bring them against this, I said to him, 'If so, kill me first.'"
And I will not see my evil. Their evil was not to write, but to dwell in the written, and this is one of the corrections of the scribes: in the Torah for the correction and correction of the tongue

Verse 16

Gather for me. I will return to your complaint that you said I would not eat alone; and the first elders were there? And was it not in Egypt that he dwelt among them, of whom it was said (Exodus 3:11) "Go and gather the elders of Israel"? But in a fire that burns his body; and there were enemies to him from Sinai, as it is written, "And they saw God" (Ibid. 24) who were led by a staff of iron as a messenger and spoke before the king, and this is identified with "and they ate and drank", And did not God and comfort them here (Tanchuma) want the Kaaba to give mourning in the Torah?

Which you knew that they were, etc. Those whom you knew that they would be appointed over them as overseers in Egypt in the service of your people, and they would have mercy on them and strike them with their hands, as it is said, "And the overseers of the children of Israel shall be smitten" (Exodus 3:11), now they will be appointed over them in their greatness in the way that they were terrified in their affliction (see my books)
"And take them. Take them in words, "I will appoint you as lamps over the sons of Shel Makum, and they shall stand there with you. That Israel may fear and be great and glorious in them, and may say to them, 'They gathered with Moses to hear a word from the mouth of the Lord'" (ibid.)

Verse 17

:I descended. This is one of the ten descents written in the Torah (ibid.): :And I spoke with you. And not with them (ibid.)
And I will be yours. As translated, “and my people,” it is also “and to the nobles of the children of Israel” (Exodus 24).
And I placed them on them. Why is Moses likened to the sign of the hour? To a lamp that is placed on the back of a menorah and all are lit: He is right and there is no light from it that lacks sound (My books)

And they shall bear you. Make a covenant with them on the condition that they shall receive a burden upon them, my sons, for they are burdensome and rebellious :)

And you shall not bear it alone. O mountain, return to what you said, I will not eat it alone.

Verse 18

Sanctify yourselves. Call yourselves to repentance, and therefore it is said (Jeremiah 12:12) "And sanctify them for the day: kill" (My books)

Verse 19

Verse 20

Until new days. These are the kosher animals, which are eaten on their stomachs and then their breath comes out, and in the case of the wicked, it says, "The flesh shall be eaten between their two" (verse 33), thus it is changed in the Book of Sifri, but in the Mechilat, it is changed in a different way, the wicked eat and drink thirty times a day, and the kosher animals, the flesh shall be eaten between their two (see Yoma (Hebrews 11:11) until it comes out of your
nose. When you translate it as "a thorn in the flesh," it will be as if you had eaten of it: it will remain until it comes out and is vomited out through the nostrils.

And it shall be an abomination unto you. And he shall be far off, and his sign shall be left of that which ye have brought near, and in the words of Rabbi Moses the preacher: I have seen six tongues that cry for the sword, and he
shall abhor the Lord that is among you. If I had not planted my tabernacle among you, there would not have been any haughtiness in your hearts to gather together for all: these words (my book)

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Verse 21

Six hundred thousand foot soldiers. It is not necessary to enumerate the remaining three thousand; and Rabbi Moses the preacher said: Paresh, let them not weep, but those who came out of Egypt.

Verse 22

The sheep and cattle shall be slaughtered. This is one of four things that Rabbi Akiva demanded, and Rabbi Shimon did not demand, as his death did. Rabbi Akiva says, "Six hundred thousand foot soldiers, and you said, 'I will give them meat, and they will eat for a month.'" The sheep and cattle, all according to their needs, who will provide for them? As for the matter that we have said (Leviticus 25), "And it was found that he was redeemed." And what is difficult, is this what the rebels heard? But according to Shelo, it was said by many, "He was spared, the letter was not withdrawn from him, and this is the cause of the quarrel that was in the open, according to you, there is no harm in the letter; Rabbi Shimon says, "Peace and peace, you did not rise up against his knowledge." He is so righteous, who, of whom it is written, "In all my house he is faithful" (Numbers 12) would say, "There is no room for him"? But thus says He, "Six hundred thousand feet and six hundred thousand feet" And you said, "I will give you meat for a new month, and then you will kill a great nation like this. The sheep and cattle will be slaughtered for them, so that they may be killed, and the food will be enough for them forever?" And what is your praise? They say, "Is it not for a donkey to have a thousand sheep, and we will cut off your head?" The Kaaba will be restored, and if I do not give it, they will say, "My hand is shortened." Is it better in your eyes that the hand of the Lord be shortened in their eyes? They will be lost: and how will it come out of them, and my hand not be shortened before them, even for one hour?

Verse 23

Now, my dear, see what I say. Rabban Gamaliel, son of Rabbi Yehuda the Elder, says, "It is not permissible to stand on the issue, since they ask for nothing but alms, and you will not provide them with it, for you will be judged by your peers: If you give them the flesh of a coarse animal, they will say, 'It is hard to eat it,' and if you give them a fine one, they will say, 'It is hard to eat it,'" "Livestock and fowl in our bow, fish and gnats in our bow," said he, "if they say that it is short, that my hand will not hear it," said he to his face, "Repent, go and make peace," said he, "how say?" Moses went to make peace, saying to them, "The Lord's hand is shortened, "Behold, he has struck a rock, and water gushed out, and a body also became bread to eat" (Psalms 88). They said, "This is the cross, there is no power in him to fulfill all that we ask of him; and this is what we say. And Moses went out and spoke to the people, as the dove that hears him hears, and he gathered seventy men, etc. (See my books)

Verse 24

Verse 25

And they did not add. It was not prophesied except that day alone, as is explained in my book, and Enkelus translated it "and not: paskin", that is, there was no prophetic passage from them.

Verse 26

And two men remained. Of those who were chosen, they said, "It is not worthy of this greatness" (see Sanhedrin:17).

And they are in the scriptures. In the explanations of the Sanhedrin, and all of them were written down by name and by lot, according to the calculation, there were twelve tribes, six by six for each tribe, except for two tribes, to which no one came except five by five. Moses said, "No tribe listens to me to let one elder from its tribe go, what has it done?" A.B. A regulation and a letter on the seventy "elders" and on the two he divided and chose from each tribe and tribe of the sanctuary, six, and it was A.B., I said to them, "Take your offerings from the midst of my scroll, from whom shall come up in his hand an "elder" n :Whoever coughs in his hand, he will say, "The place is not yours" (My book; Sanhedrin 17)

Verse 27

And the boy ran. 11 Gershom was the son of Moses (see Yalkut)

Verse 28

They are all. Cast upon them the swords of the people, and they are all of them; that is, put them in the prison house, according to what is written: "Moses died, and Joshua was saved from the assembly of Israel into the land" (see my books)

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Verse 29

:Are you jealous of me? I envied you. Are you jealous?
Me. As in my path; All the tongue of envy Adam who sets his heart on the matter, whether to avenge, or to help, :Enfermant
Balaaz, holding the burden of the matter

Verse 30

And Moses gathered them together. From the door of the tent of meeting
into the camp. They gathered themselves together every man unto his tent.
And he gathered. To say that he tried to go to the house, as it is said, "And I will gather him into the midst of your house" (Deuteronomy 22:2),
and the father of them all "will gather and not know who gathers them" (Psalm 33:7), teaching that He will not bring punishment upon them until: "The
righteous are gathered together, each to his own tent" (My Book).

Verse 31

And he sprang up. And he blossomed, and so it is, "He sprang up quickly" (Psalm 40), and so it is, "He sprang up and passed away" (Nahum 1).
And he scattered. And he scattered, as it is said, "And behold, they were scattered upon the face of all the earth" (1 Samuel 30), "And I
scattered thee in the wilderness" (Ezekiel 29).
And as for the truths. The flowers are in the high places, until they are like the shell of Adam against his heart, so that there will be no trouble in gathering them:
not to gather them and not to destroy them (my books)

Verse 32

:The one who belittles. Whoever gathers the least of them all, the lazy and the lazy, gathers ten donkeys (ibid.)
And they made them flat. They made them flat (there)

Verse 33

It has not yet been cut off. As translated, "until it ceases"; that is, it is not enough to cease with its teeth until its breath is exhausted: it will
be released

Chapter 12

Verse 1

And speak. There is no speech in any place except with a hard tongue, and therefore it is said, "The word of the Lord of the earth
I will make hard" (Genesis 42), and there is no saying in any place except with a tongue of supplications, and therefore it is said,
"And he said, 'My brother, do not harm him'" (Genesis 19), "And he said, 'Hear my words'" (verse 6), and all is with a hard tongue
(my book) and Miriam and Aaron spoke.
It is It began with the word "beginning," according to which the inscription preceded it, and how did Miriam know that Moses
was interpreting from a woman? Rabbi Nathan Omer says that Miriam was hunting a bird at the hour when it was said to Moses,
"Eldad and Middad are among the prophets in the camp, like a dove that hears a bird, saying, "Woe to their wives, to this one are
they!" We need a prophecy, that he will be separated from his wives in the same way that Baal separated from me, and since a
woman knows about it, it is easy and difficult to tell Miriam and tell Aaron; and what is Miriam that she is not prepared to condemn him in this way?
His friend's condemnation (my books)
The Kushite woman: Says that all admire her beauty, that all admire her blackness, that all admire her beauty, that all admire her beauty (ibid.)
:Cushitic. In gematria, beauty is a mirror: On the
virtues of a woman. On the virtues of her ex-husbands,
because a woman is like a lesson. What is this? Is there not a woman come unto thee, beautiful in her beauty, and not beautiful in her works, in
her works: and if not for her beauty, yet this is beautiful
in all the Cushite women. Because of the name of Noah, she is called Cushite, as Adam, who calls his son Cushite, as Shelah: the eye of a
shepherd shall rule over him:
for he hath taken a Cushite woman. And now she hath cast him out.

Verse 2

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"Only. With him alone did the Lord speak: "Did He
not also speak to us? And did we not explain to him the path of the earth?" (My books)

Verse 3

Answer: Humble and patient.

Verse 4

Suddenly, a cloud appeared to them and they were unclean in the land, and they were crying out, "Water, water," to let them know that Moses had made a sign from his wife, after the Shekinah had appeared to him continually and without a fixed time: "Go out, three of you, to speak." The Maggid
says that the three were called by one word, what can I say to the mouth and the ear? Listen to (books)

Verse 5

In a pillar of cloud. A single one goes out, not according to the measure of flesh and blood, a king of flesh and blood, when he goes out to war, he goes out in a crowd, and when he goes out to peace, he goes out in a crowd, and according to the measure of the Kaaba, a single one goes out to war, as it is said, "A man of war" (Exodus 15), and goes out to peace in a crowd, as it is said (Psalms 68) "A chariot: God is my God, "A Thousand Sinan" (My Books)
And Aaron and Miriam were called. They were to be seated and brought out of the courtyard to read the word.
And they both went out. And from what cause did Moses and Moses separate? According to those who say, the end of the praise is that Adam was in his face and all were in his face, and so he was in peace, that it was not in his face that it was said, "A righteous man, blameless" (Genesis 6), and in his face that it was said, "For I have seen you righteous before me" (Ibid. 7); therefore, that he would not hear: In his rebuke was Aaron (My books)

Verse 6

:Please listen to my words. There is nothing but a tongue in difficulty (ibid.)
If there is a prophet among you. If there is a prophet among you,
the Lord will make himself known to him in a vision. The dwelling place of my name is not revealed to him in a bright light except in a dream and a vision.

Verse 7

Verse 8

"Go and tell them—face to face. I said to him, 'Go and tell the woman (name), and where did I say it? In my heart: Return to your tents, and I will stand here as I stand'" (Deuteronomy 5:17) and a vision and not a riddle. This
vision is a vision of speech, for I interpret my words in the vision of the face of the captive, and I do not hide them in riddles, as was said to Ezekiel (Ezekiel 17:17), "The tip of a riddle" and so on; "Can a mirror see the tabernacle?" (Exodus 33), "You cannot see my face" (My books)
And the Lord will look. This is a backward view, as it is said (Exodus 33), "And you saw my back" (My Book).

In my servant in Moses. He does not say, "By my servant Moses," but "By my servant Moses"—by my servant, even though he is not Moses, by Moses, even though he is not my servant, you should have feared him, and all the people of Shechem are my servants, and this king's servant is your king, and it would have been for you to say, "The king does not love him without a cause," and if you say, "I do not know his works," it is difficult from the beginning. (Name)

Verse 9

And the anger of the Lord was kindled against them, and he departed. After they had confessed their treachery, he decreed a curse upon them, as against flesh and blood, that no one should be angry with his neighbor until he has confessed his treachery (my books).

Verse 10

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And the cloud departed. And afterward, behold, Miriam was leprous as snow, a parable to the king who said to the pedagogue, Take down my son, but do not take him down until he departs from you, that I may have mercy on him (ibid.)

Verse 11

:Noel. As translated, to speak a fool

Verse 12

:Please don't be. This is our brother.

:Quantum. The one who is considered a quaternary, what is death that defiles a person when he comes out of his mother's womb? Even a quaternary defiles a person when he comes out of his mother's womb. He would have said, "Is it not the Shekinah of the written word?" And so half of his flesh, half of his flesh, he would have said, "Is it not the Shekinah of the written word?" After she came out of his womb, he would have said, "Is it not the Shekinah of the written word?" As if we had eaten half of his flesh. As for the matter of saying, "If we were to eat his flesh, he would be his brother" (Genesis 37), Wolfi: From what he heard, even though it seems so, it is not right for a brother to leave his brother as dead as when he came out. After this one comes out of his mother's womb, he is like that one, who has three hands to help him, but he does not help him — why should we eat half of his flesh, because his brother is his flesh; therefore, please do not be like dead — if Are you not healed by prayer, who can circumcise it, who can purify it? I am not able to see it, for I am near and there is no near one who sees: the afflicted, and there is no other priest in their world, and this is what he was like when he came out of his mother's womb.

Verse 13

Please, please heal her. The letter came to teach you the way of the land, which the shepherd spoke to his friend, saying two things: Or three words of supplications, and then he asked his (my) questions, saying, What is the matter? He said, "He will restore me, whether you will cure it or not, until he restores it, and if it is green, he will make it green and healthy."

Ra'veb'a Omer says in four places. Moses asked the people of the tabernacle to ask him if they were hungry: as it is written in the book of Exodus, “And Moses spoke before the Lord, saying” and in the book of Leviticus (Exodus 6), what does it mean “to say”? He asked me if they were hungry until he asked him, “Now you shall see” and in the book of Leviticus, as it is written in the book of Leviticus, “And Moses spoke before the Lord, saying” and in the book of Leviticus, what does it mean “to say”? He asked me if they were hungry until he asked him, “Now you shall see” and in the book of Leviticus, as it is written in the book of Leviticus, “And Moses spoke before the Lord, saying” and in the book of Leviticus, he asked him, “And Moses spoke before the Lord, saying” and in the book of Leviticus (Exodus 27), he asked him, “And Moses spoke before the Lord, saying” and in the book of Leviticus, when he asked him, “Now you shall see” and in the book of Leviticus,when he asked him, “Now you shall see” and in the book of Leviticus, when he asked him, “Now you shall see” and in the book of Leviticus, when he asked him, “And Moses spoke before the Lord, saying The Lord God of Spirits will command you, "Take it to you," as it is written in the book, "And I will entreat the Lord at that time, saying" (Deuteronomy 3), and he will answer, "Many to you" (My books).

Please heal her. Why did Moses not pray? May Israel not say, "His sister stands in her affliction, while he stands and prays much" (Spirit) (Isa. 1:1, May Israel not say, "In the path of his sister, he is: I will pray for you," but in our path, he is not I will pray for you)

Verse 14

And her father spat in her face. And if her father saw her face frown, would he not be ashamed for seven days? He would have stayed in the temple for fourteen days, but he would have come from the court to be like one condemned, because of my rebuke: you will be closed for seven days (ibid.; (Come first, then gather.) I say, all the gatherings mentioned in the Mitzrayim are for the name of one who is sent outside: to the camp, and when he is healed, he is gathered to the camp, so it is written in it as a gathering, in the language of the assembly.

Verse 15

And the people did not depart. This is the glory that was given to the place on the path of one hour, which was delayed for Moses when he was cast: to light, as it is said (Exodus 2:11), "And his brother shall stand afar off" and so on (Sotah 9:11).

Chapter 13

Verse 1

Verse 2

Send people to you. Why did you turn the story of the spies into the story of Miriam? According to Shelka, she was slandered for her affairs, and they did not take a lesson (Tanhuma): she spoke in her brother's name, and the wicked saw it.

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Send it to you. For your information, I am not commanding you, if you wish to send it; According to Sheba, Israel came and said, "We will send men before Him," as it is said, "And you shall all come near to Me" and so on (Deuteronomy 1), and Moses reigned in the tabernacle, saying, I told them that it was good, as it is said, "I will bring you up from My plagues in Egypt" and so on (Exodus 3), their lives that I will give them a place to err in My words. Spies, lest they inherit it :)Tanhuma(

Verse 3

:According to the Lord. By his authority, there is no delay
in his hand: All are men. All men who are called to speak in tongues, and those are the hours of the day.

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

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And Moses called to Hosea, etc. He cried out to him, "O Josiah, save me from the counsel of the spies." (Sotah 34)

Verse 17

This is the image of the land of Israel, the one who dwells on the road of the travelers, showing the image: "It began, and now we see the praise" (Tanhuma)

Verse 18

What is the land? There is a land that produces warriors, and there is a land that produces weaklings; there is a land that produces a large population, and there is a
land that produces a small population; the strong is weaklings. A sign is given to them: If they dwell in the forts, they are strong, trusting in their strength; and if they dwell in the fortified cities, they are weaklings (ibid.).

Verse 19

The examiners: Translated as "the opener", as a shell, open and open from a place of no wall: the good is.
In good and healthy springs and wells

Verse 20

There is a tree in it. If a kosher man dwells in them, he will protect them by his merit (see Bava Batra 15)
:Firstfruits of grapes. Days when grapes ripen in the firstfruits

Verse 21

From the wilderness of Zen to Rahab, as far as Lebo Hamath. They went along its borders in length and breadth, about a cubit, and they went along the southern border from the east side to the west side, as Moses had commanded them. This was in the Negev—the way of the border, the way of the west side. From there they turned and went along the entire western border, which was south-east to the sea — on the seashore to the entrance of Hamath, which is under Mount Hor in the northwestern part, as it is interpreted: at the borders of the land in the extent of these journeys

Verse 22

And he came to Hebron. Caleb went there alone and prostrated himself on the graves of his ancestors, lest he should try to persuade his companions to be in their counsel, and so he says (Deuteronomy 1), "And I will not give you the land that you have trodden through," and it is written (Judges 1): "And they gave Caleb Hebron" (Sotah 34).
It was built seven years ago. Could it be that Sheba built Hebron for Canaan for his younger son before he built the city for Egypt for his older son? But if you were to be understood in all good things about one of the flocks of sheep, and it came to pass that the land of Israel was destroyed, that you had no possession in the land of Israel except Hebron—for your sake, your end would be like Egypt, as it is said, “As the garden of the Lord is like the land of Egypt,” and you have no advantage in all this. For the burial of the dead — "For it was (Genesis 13), and the sheep are the most abundant in the land of Egypt, where the kings reside, as it is said "In the flock of his servants" (Isaiah 30), and Hebron was better than Mena, seventy pieces (Sotah 34; Ketubot 122)

Verse 23

:Zimora. A vine branch, and a cluster of grapes hanging from it.
And he was carried on a pole for years. From what we hear it said, "And he was carried on a pole," I do not know that it is the same in both? What does "in two" mean? In two ways. Is it like hunting? Shimona took Eshcol, one took figs and another pomegranates; Joshua and Caleb did not take a word, according to their own wisdom they were determined to spread slander - as the name of Shephiria is different, so is the people different; and if you wish to know how much one of them is worth, And he went out and took And they set it up in Gilgal (Joshua 4:19) and lifted up for them a man a stone—a heifer from the Jordan upon her shoulder at Gilgal—and the weight of the heifers was forty shekels, and the weight of the heifers was as much as a man's shoulder: it was but a third of the weight of the heifers that were carried up into the mountains (Sotah 34)

Verse 24

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Verse 25

And they returned from the land at the end of forty days. And this is four hundred furlongs upon four hundred furlongs, and Adam walked in my sight ten furlongs a day, and the mountains walked forty a day from east to west, and in front of the Kaaba, that He might cut off for them a day for a year, a short one — and they walked long and wide? But a shekel
:Before them the path (there)

Verse 26

And they went and came. What is and they went? To knock, they went to bring, what did they bring with bad advice? They went with bad advice (Ibid. 30:11): And
they sat down with them and spoke. To Moses and Aaron

Verse 27

It is a river flowing with milk and honey. Every word is a lie, and no one speaks it. There is no truth in its beginning, and no one succeeds in its end.

Verse 28

In trouble. In the Hebrew language it is strong, and they translate it as "Kirchan", in the Birani language it is round, and in the Aramaic language it is Kirikh: round

Verse 29

:Amalek dwells, etc. According to the saying of Amalek, they were greatly enraged, and they remembered him as a spies, that they might fear him (Tanhuma)
:And by the Jordan. A hand as wide as the Jordan, and they were not able to cross over.

Verse 30

And the dog was afraid. He kept quiet about
all their talk with Moses. Hearing what Moses was saying, he cried out and said, "What is this that Asa the son of Amram has done to us?" The listeners thought that he was going to tell his story, and from that moment on, they were thinking about Moses in the context of the words of the spies, who were all silent to hear his story, saying, "And this man divided the sea for us, and brought down manna for us, and made us eat the flesh of the lamb."
He ascended high. Even in the heavens, and He says, "Make ladders and ascend there," He will succeed in all His words (Sotah: 35)

And he said, "Let all flesh be silent" (Zechariah 2:11), "Let it be silent, and let it not be remembered" (Amos 6:11), so is the way of the children of Adam, who wants to silence a congregation of men, saying, "Sixth."

Verse 31

He is stronger than him. As the keys of a mountain are broken, so they said (Sotah 25).

Verse 32

You have eaten its inhabitants. In every place that we have passed, there are graves of the dead, and the Lord has done it for good, in order to: trouble them in their mourning and
not give heart to these men of stature. Great and tall, and you must give them stature, like Goliath "whose height was six cubits and a span" (1 Samuel 17), and also "a man of stature" (2 Samuel 21), "a man of stature" (1 Kings 11).

Verse 33

:The Nephilim. Giants, sons of Shammai and Azael who fell from heaven in the days of the generation of Enosh, and
so we were in their sight. We heard them say this to that, we were like men in vineyards (Sotah: 35)

:Anak. They give heat in their ranks (ibid. 34)

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Chapter 14

Verse 1

The whole congregation: Sanhedrin (Tanhum 12)

Verse 2

:If we die. The Levite and the dead

Verse 3

Verse 4

Women are above him, a king; and his multitudes are scattered, according to the language of the Sanhedrin (17:17). —Natana Rosh. Translated as "Namnei Risha"

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

: Do not rebel. And return and you will not see
For they are our bread. We will eat them as bread.
A shadow. Their protector and strength, like the soldiers who guarded them from death — Job who was their protector (Sotah 3:1); :)Da'a, the shadow of the place is a shadow over them)

Verse 10

:To stone you. Joshua and Caleb: And the glory
of the Lord. The cloud will descend there

Verse 11

:Until now. Until now: I will
be angry. Irritable
In all the signs. In the way of all the miracles that I did for them, they had to believe that I could do them: My assurance

Verse 12

?And I will make you a great nation. You will be a descendant of the people of Israel.

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Verse 13

And Egypt heard. And they heard that Asher was slain.
For you have brought up. As you use a strong tongue, and they have seen that you have brought up them by your great power from near them, but when they hear that you have struck them down, they will not say that they have sinned against you, but they will say that you were not able to fight against them: as against the inhabitants of the land you were not able to fight against them, and this is

Verse 14

And what will they say about them? What —And they said to the inhabitant of this land. As it is upon the inhabitant of this land
will be said at the end of the matter?
From the inability of the Lord. In the way that they heard that you, the Lord, dwell near them, and you are seen eye to eye, and all in your way are in love, and they did not acknowledge you, that your love was removed from them until now.

Verse 15

:'You have made this people as one man. Suddenly, and of you the nations will say, 'Asher, who has heard and seen,

Verse 16

Because you were not able, etc. According to the inhabitants of the land, strong and mighty, and there is no Pharaoh like him among the three, who was not able to overcome — and one of the kings, this will be said of the inhabitants of this land, because of my power you were able: with his hand to bring them — you slaughtered
them: you were able. That is the word.

Verse 17

(May the power of the Lord be great. To do your word.)
When you spoke to say, "And what is the word?"

Verse 18

The Lord is long-suffering. To the righteous and to the wicked; when Moses went up to the top of the mountain, he found the tabernacle where the Lord was sitting and writing, "Is the Lord long-suffering, said He, to the righteous?" The tabernacle said He, "Even to the wicked, said He, the wicked will perish, said He, "Your life, that you may be called to speak;" When Israel sinned with the calf and the groves, Moses fell down before God with a loud voice, saying, "Did you not tell me about the righteous?" He said, "Did you not tell me about the wicked?" (Sanhedrin 11:1) May the power of God be great to fulfill His word.
:Clean. For
captives :Not clean. For those who are not captives (Yoma P"6)

Verse 19

Verse 20

"'As you say. In the way of what you said, "lest they say, "My weakness will consume the

Verse 21

:However. However, I will do this to them.
As I live, I swear, as I live, and my glory fills the whole earth, so I will establish them as all live, I am all—the people who see and the flesh,) if they see the earth. This is the place where people are castrated, if they see the land and my glory fills the whole land, so that my name will not be defiled by this plague, saying, "From my power the Lord is able to bring them, so that they will not be put to death like a man, except after forty years, a little while."

Verse 22

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And they tried. As he
had heard this ten times. Two in the sea, and two in the manna, and two in the shillelach, etc., as it is written in the Arkin Mask (page 15).

Verse 23

:If they see. If they don't see.
:They will not see it. They will not see the land.

Verse 24

A different spirit. The spirits, A in his mouth and A in his heart, said to the pilgrims, "I am with you in counsel," and in his heart he spoke the truth, and in his hands he had the power to silence them, as it is said (in Numbers 13), "And their hearts trembled," that is, they believed that it would be said as if they were dead, this is what it is said in Joshua, "And I will speak to them a word that is close to my heart." (Joshua 14) — And not as it is with
my mouth (Tanhuma): And he filled his heart after me, and this is a short call:
Which came there. Hebron Tinanten
Her heir. When translated "will bow down," they will inherit the giants and the people who are in her, and it should not be translated: "will inherit" but instead will inherit.

Verse 25

And the Amalekites, etc. If you go there, they will kill you, for I am not with you.
: 'Tomorrow turn back, and go your way.

Verse 26

Verse 27

:To the evil congregation, etc. These are the spies, from here to the tenth congregation (Rev. 23): Which
are they that complain. Israel against me: The
complaints of the children of Israel which are. The spies complain of them against me, I have heard

Verse 28

I am not alive, by any means. —As I live, I swear by my tongue, if not, I will do as you have spoken. You asked me, "If only they had died in the wilderness for this matter" (verse 2).

Verse 29

And all your numbers according to your number. All that are numbered according to the number in which you are numbered, according to the number of the going out and coming in of the army, and according to the weight of the shekels, all that are numbered according to the number of their days, and these are they from twenty years old and upward: and they shall go out of the tribe of Levi, whose number is not out of ten.

Verse 30

Verse 31

Verse 32

And your corpses are you. As you interpret it, according to what he said about the sons to gather them to the land and wanted to say:
"And you are his death, we fall into this language as here he says "you are

Verse 33

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Forty years. Not one of them died less than sixty years old, so forty were cut off, so that they would be the sons of ten, bringing the total to sixty; the first year was in total, and although it was preceded by a
A The Maghrebi, according to which when they had made the calf of the burnt offering, it was cut off in its account, but it was given to them until it was filled with Maghrebi - "And I visited their sin upon them" (Exodus - you, and this is what it says "And on the day I visited" - two sins, the calf and the calf of complaint, and I remembered your sins" 32); and even here it is said "They shall bear the following: They shall have in their lifetime a whole year's quota, and when they are gathered together to the age of sixty, they shall have ten sons."
"And they shall bear your fornications." As translated, "And they shall receive the day of their debt."

Verse 34

You have abhorred me. You have abhorred me in your hearts, you have abhorred the tongue of the Lord, as it is said, "I have given it to you: it is you" (Numbers 30).

Verse 35

Verse 36

And they sat down and wept over him. And when he returned from the land, they incited all the people against him by bringing forth a slander, and they died; All gossip is brought forth by the tongue of a man, who is a liar

:Daba. Perlir"sh Blaaz

Verse 37

In the plague before the Lord. In the sign of death, the wickedness will come to them, from measure to measure, they will sin with their tongue, and their tongue will stick to their navel, and worms will come out of their tongue and enter their navel. Thus it is said in the sign that the Kaaba will be seen by them according to its dimensions—"in a plague" and not "in a plague," and this is known before the Lord: He is measured from measure to measure Mida (deviant from "L")

Verse 38

Lived, etc. What did those people say lived? Does it not teach that they took their share of the spoil and rose from their ashes to life (Baba Batra 118): Spies in the land ... And Joshua and Caleb

Verse 39

Verse 40

:To the top of the mountain. This is the way up to the land of Israel.
Here we are, going up to the place where the Lord has
said, "Give it to us, and we will go up there."
:For we have sinned. For we said, "Would it not have been better for us to return from Egypt?"

Verse 41

And he will not succeed. This is what you are doing, you will not succeed.

Verse 42

Verse 43

"For therefore you have returned. As it is said, 'This will come upon you for which you have returned and gone.'"

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Verse 44

And they fled. To the tongue of strength, and so it is "Behold, Ophel" (Habakkuk 2), English: Laz, to the tongue of courage, and so it is "Ophel, daughter of Zion" (Micah 4), "Ophel and Bachan" (Isaiah 32), and the Midrash of Tanhuma interprets it as "They went in darkness, without a light."—To speak in a dark language

Verse 45

Blow after blow —And he shall be beaten. As for "and he shall beat it with a pestle" (Deuteronomy 9:11).
:Until the confiscation. The name of the place is named after the event.

Chapter 15

Verse 1

Verse 2

:For they shall come. Give them good tidings that they shall be gathered into the land.

Verse 3

:'And you have made a wife. This is not a commandment, except when you come there and it comes into your heart to make a wife for a miracle, a vow or a gift, etc. Or that you make a wife in the way of the obligation of your appointment, which I have chosen for you: to make in the
appointment: a sweet smell. Put a spirit before me

Verse 4

And the sacrifice of the sacrifice. They shall offer drink offerings and a grain offering for all the animals; the grain offering shall be whole and the fat mixed in it, and they shall be for the bowls, as it is for the covering of the tabernacle (page 48)

Verse 5

And on the wine—For the gift and on the all the things said above, it is a musav

Verse 6

To multiply the flock for the sacrifices of a ram —or for a ram. And if it is a ram; and its multitude demanded "or" (menachot za)

Verse 7

Verse 8

Verse 9

Verse 10

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A woman is a fragrance. It is not permissible except on the offering and the oil, but wine is not a woman, which is not given on the fire.

Verse 11

Or a lamb, etc. Among the rams, among the goats, a ram and a lamb, in their first year, a ram: thirteen months and one day old.

Verse 12

According to the number which ye shall make. According to the number of the beasts which ye offer for a sacrifice, so shall ye make a burnt offering for every one of them, according to their number, according to the number of the beasts, according to the number of the burnt offerings.

Verse 13

Verse 14

Verse 15

As you are a stranger. As you die, so is a stranger, and as you speak Hebrew, "As the garden of the Lord is like the land of Egypt" (Genesis: 13) As the land of Egypt, "As I am like you, so are my people like your people" (1 Kings 22)

Verse 16

Verse 17

Verse 18

When you come to the land. This is the first of all the comings of the Torah, in which it is said, "When you come," They were called: In sickness (books)

Verse 19

Verse 20

And how much is it? "And they shall measure — the beginning of your journey. When you have trodden it with your hands, which you kneaded in the wilderness, you shall lift up from the beginning, as it was said before, that you shall eat it — by the omer" (Exodus 16), "an omer for a heap" (ibid.): from it, the beginning of a sheaf, one sheaf, you shall lift up a heave offering to the name of the Lord (Eruvin 53): a sheave offering.

Tortil"l Balaz is like a grain offering. It is not said in it, "a sheave offering" and not "a sheave offering" A tenth, which we would say is a shiur (book), but a sherim and a quarter, and to seal one of the quarters and an eighth to the head of the house, one who The wise men gave a lesson — (Challa B')

Verse 21

From the beginning of your cradle. Why do we say? When we say "the beginning of your cradle," it means that I am the beginning, a part of it, and not all of it (the beginning) From the beginning—seven times,

Machine Translated by Google

Give to the Lord an offering. According to Shelo, we heard that a goat was given to a sick person, saying, "Give" — it will be in the form of a gift :)

Verse 22

And if you err and do not do it. This was the sum of all the commandments that the Hebrews had brought before them, and it is written: "The writing is like this, from the beginning, to speak of an ox for a burnt offering and a goat for a sin offering (my book), and if you err, etc. In this, the writing speaks, that it is not but one of all the commandments, to sum up all the commandments. These commandments are one commandment that is like all the commandments, what is the one that surpasses all the commandments, that it breaks all the commandments? And he who breaks a covenant and shows favoritism, even this commandment is broken in him, and he who breaks a covenant and shows favoritism, and which one? This is: (ibid.)

And may there not be for you from the mouth of the mighty one a word, as it is written (Psalms 62): "One word of God is true, this is what we have heard" (Horoyot 8).

As the Lord spoke to Moses. I am

Verse 23

All that He commanded, etc. The Magig says that the whole of the confession of faith is apostasy in all the Torah and in all that is: that the prophets prophesied, that it would be said from the day that the Lord commanded and onward.

Verse 24

If in the eyes of the congregation it was done by mistake. If in the eyes of the congregation it was done by mistake, this is at the hands of a fool — they made a mistake: and they were taught about one of the works that it is permissible to do in this way (the name of the Lord)

For a burnt offering. The first is lacking, which is not like the rest of the sins, because all the sins of the Torah that come with the burnt offering, the burnt offering precedes the burnt offering, as it is written (Leviticus 15), "And the second he shall make a burnt offering," and this burnt offering precedes the sin offering.

Verse 25

They brought their offering of a woman to the Lord. This is what is said in the parsha, it is the offering of the burnt offering that we say, "A woman to the Lord" (My books).

And you sinned. This is the verse.

Verse 26

Verse 27

: You will sin by mistake. Ba'az: A

goat that has been sleeping. The remnant of the transgressions of Yahid Mevia, when he returns, is a city, and in his contempt he has determined for him a city (Ibid.)

Verse 28

Verse 29

Verse 30

:With a high hand. In a hurry.

Blasphemer. A slanderer, as in "And it shall be a reproach and a slander" (Ezekiel 5:11), "When the young men of the king of Assyria blasphemed" (Isaiah 37:11), and yet his multitudes shall call from henceforth to bless the name that is in the beginning (Deuteronomy 7:11).

Verse 31

The word of the Lord. The warning of the mighty from the mouth of the mighty and the rest from the mouth of Moses (Sanhedrin 69)

:Answer her. When she was in her hour — she did not return.

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Verse 32

In the wilderness they found. The disgrace of Israel was the word of the scripture, that they did not keep but the first Sabbath, ... And there will be and in Bashaniah this came and defiled it (my books)

Verse 33

Those who find him a troublemaker. Let them be content with him and not let him rest from his troubles, even if they find him and content with him (ibid.: Sanhedrin 41)

Verse 34

For he did not understand what would happen to him. In what manner of death he would die, but those who know him would be the one who desecrated the Sabbath in his death (ibid.: 8).

Verse 35

Translation: Esau, Pshn"t, and Ken HaLoch El"t, and Ken "Zechor" (Exodus 20:8) and "Shamor" (Deuteronomy 5:12)

Verse 36

And they brought him out. From here the place of stoning is outside and far from the house of Din (my books)

Verse 37

Verse 38

And they made a turban for them. They tied it with twined threads, as it is written (Ezekiel 8), "And he took me by the turban of my head" (Menachot 42). A turban is a turban for the name "And you saw him," as it is written "He peeps out from the burnings" (Song of Songs 2).

:Light blue. Snail shell green paint

Verse 39

And you shall remember all the commandments of the Lord. The gematria of Shemyan is six hundred and fifty, and the eighty are five and five: Bound by the mountains, 313
(Tanhuma) and do not turn after your heart. As is the "law of the land" (Numbers 13); The heart and the eyes are the guides of the body, they seduce the transgressions, the eye sees and the heart is pleased and the body does the transgression :)Tanhuma)

Verse 40

Verse 41

I am the Lord. I am faithful to pay my wages.

:Your God. We believed Pharaoh:

Who brought you out. By what means have I redeemed you, that you may receive my judgments upon you?
I am the Lord your God. Why should we say any more? Lest Israel should say, Wherefore is this place said? Is it not done, and taken for hire? We do not do or take bribes for your wages. I am your king, and therefore He says (Ezekiel 20), "If it is not by a strong hand ... I will punish you" (Spirit). Therefore, why is it said, "Exodus from Egypt"? I am the one who tested Egypt between a drop of a shekel of firstborn and a shekel of firstborn, I will measure the cost of it. And from its foundation it is a shekel. I will come to examine and to separate from the Tola, Ilan, in his garment, and

Rabbi Moshe, the sermon I wrote: Why is the passage of Mekoshesh attributed to the interpretation of Ezra? It is said that whoever desecrates the Sabbath (Nehemiah 9:14) as an act of Ezra, is considered as guilty as all the commandments, and so it is said in Ezra.

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"And upon Mount Sinai you came down and gave your people the Torah and the commandments, and you made known to them your holy Sabbath"; and even the parsha of Tzitzi was attributed to you by the mouth of the Lord, even though it is weighed against all the commandments, as it is said: And you shall do all my commandments on the skirts of their garments. As opposed to "And I will bear you on eagles' wings" (Exodus 19:4); on four wings, and not with three wings or with five wings, as opposed to four for the different languages of redemption, as it is said in Egypt: "And I will go out and rescue, and I will redeem, and I will take" (Exodus 6).

And their plague was at night, that the whole of the sea is called the sea of the vines — —And the color of the sea was like the black sky at evening; and the fat of Sheba was like the fat of Sheba for days: which Israel had sojourned from the time they came out of Egypt until they said, A song is sung over the sea.

Chapter 16

Verse 1

And he took Korah. This is a beautiful passage that is taught in the Midrash of Rabbi Tanchuma.

And he took Korah. He took himself to one side to be a part from among the congregation to stir up the priesthood, and this part from the rest of the congregation to strengthen in division, and so "what will take you into your heart" - which Onkelos translates as "and you will be divided" He takes you to separate you from the rest of the sons of Adam. 1: And Korah took, and Meshach the heads of the Sanhedrin—(Job 15)—and they were taken captive by words, as it is said, “Take Aaron” (Leviticus 8), “Take words with you” (Hosea 14).

Son of Yitzhar, son of Kohath, son of Levi. And did he not remember "the son of Jacob," who sought mercy for himself, that his name should not be remembered for their divisions, as it is said, "In their assembly, do not be united with me" (Genesis 49), and how was his name remembered for Korah? When they were related to the tabernacle in the words of the days, as it is said (Deuteronomy 6:11): "The son of Abisap, the son of Korah, the son of Yitzhar, the son of Kohath, the son of Levi, the son of Israel

Dathan and Abiram. In the way, the tribe of Reuben, who was encamped on the south side of the camp, and his sons, who were in the camp on the south side of the camp, shared with Korah in his division — "Woe to the wicked, woe to his neighbor." And what did Korah see to share with Moses? We were jealous of the marriage of Elizaphan the son of Uzziel, whom Moses had married over the sons of Kohath according to the word, saying, Korah, was he the brother of Abba Arba, as it is said (Exodus 6:11) "and the sons of Kohath" and Go', Amram the second? If the firstborn were not taken by his two sons, one king and one high priest, who would have thought to take a

I am the son of Yitzhar, who is the son of Amram, and he who marries his brother's son, the youngest of them all, is a traitor to him and nullifies his words. What did she do? The leaders of the Sanhedrin, Reuben of the tribe of Reuben, his neighbors, and they were Elizur son of Shedeur and his companions, and when they came out, they said, "Bring on the shekel of the shekel, and put on the shekel of the shekel, and they came and stood before Moses. They —Called to the covenant and to the covenant it is said (in Numbers 1): “These are called the covenant” said, 'Is the shekel of the shekel a shekel, a shekel of the They have a duty, they began to play on it, perhaps a tallit of another kind, one thread of another: "It costs to be dismissed, is it not that it costs to be dismissed?" (Tanhuma)

The sons of Reuben: Dathan, Abiram, and On the son of Peleth.

Verse 2

Verse 3

:You have much. The much remains more than enough for you to take for yourselves greatness.

:All are holy. All who have heard words in my breast from the mouth of the mighty one

And why should you be proud? If you had taken the kingdom, would it not have been for you to choose for your brother a priest, not for yourselves: for you heard in Sinai, "I am the Lord your God," all the testimony that he heard (ibid.)

Verse 4

And he fell on his face. From the face of the slain, which he buried in the hand of a four-footed lion, he sinned with the calf, "And Moses began" (Exodus 32), in the slain, "And Moses sinned" (Numbers 11), in the slain, "And Moses said unto the Lord, and he heard him out of Egypt" (Numbers 14), in his slain, that his hands were smitten with a cold, like the son of a king who sinned against his father, And his beloved once and for all, when he had a quarter, the hands of the beloved were shaken (consoled) and said, "How long shall I be angry with the king? What if he does not receive more from me?"

Verse 5

Machine Translated by Google

And they were not willing to look before him, and he was intent on: to delay that they might return to them (Ibid.):
morning and the Lord knew what was his. For the service of Levi:
and the holy one. For the priesthood
And he offered. They brought them to him; and the translation is correct as "and brought them near to his predecessor", "he brought them near to his servants"; And when it was morning, O Moses, the boundaries of the portion of the Kaaba in His world, would you be able to turn morning into evening? Thus you were able to nullify that which is said, "And there was evening, and there was morning, and he separated" (Genesis 1), likewise "And Aaron separated: to sanctify him" and so on (Deuteronomy 23).

Verse 6

This they did, take torches for yourselves. What did the prophet say to them like that? I said to them, In the ways of the Gentiles there are many customs and many customs, and all of them (do not) gather in one house, but there is none for us but one God, one Aaron, one Torah, one altar, and one high priest. And you, O Rabbi, are seeking a great priesthood. I also desire the same. Do you not have a beloved servant above all? It is the most beloved incense of all, for you have made them holy, and the sacrifices were made, and the poison of death was given within it, in which Nadab and Abiah were burned.
—The man whom the Lord chooses is holy, he is holy in his holiness, and how can they not know that he whom he chooses is holy? Did not Moses tell them, I tell you, that you should not be ashamed, whoever he chooses shall go out alive, and all of you shall perish (Tanchuma): Firebrands. Tools that are sealed
with coals and have a house in their hand

Verse 7

You have many sons of Levi. I have spoken a great thing to you; and were they not fools, that you should so forbid them, and accept them for a sacrifice? They sinned against their own souls, as it is said, "These are the signs of sinners in their souls" (Numbers 17:3), and Korah the Shephelah was a watchman. What did he see that led him astray? His eyes deceived him. He saw a great dynasty coming forth. He said, "In his path I will be saved." And "24 guards—from him—Samuel, who was weighed against Moses and Aaron on the right" (Deuteronomy 17:3). His sons' sons stand, all of them prophesying by the Holy Spirit, saying, "All these are sons of God." The days of the Lord (1 Kings 25:1-3), "Shall all this greatness come to stand before me, and I am an Edomite?" Thus he participated in the coming of the strong sign, which he heard from Moses that all were lost and one escaped, "Whom the Lord chooses and takes in His own sight, and does not see beauty, by the mouth of His sons they made a return, and Moses Error —He is the Holy One" was: a seer. — Tanhuma:
Rav You have taken upon yourselves a great matter to divide the Kaaba.

Verse 8

And Moses said to Korah, "Listen, you sons of Levi." He began to speak to them softly, as a dove that sees him becomes stiff-necked. He said, "Until the remnant of the tribes are not satisfied and perish with him, I will speak to all of them." He began to urge them, "Listen, we are the sons of Levi." (Tanhuma)

Verse 9

:And stand before the congregation. To sing on the pulpit

Verse 10

And he shall come near with thee. For that is the service which the remnant of the congregation of Israel shall take away from him.

Verse 11

Therefore. In this way you and all your congregation who travel with you will be on the Lord, for by His command I have made the priesthood: to Aaron, and not to us, this is the portion of this (ibid.)

Verse 12

And Moses sent, etc. Hence, there is no one to strengthen them in the division, because Moses was returning after them to complete them: in the words of Shalom (Sanhedrin 110): We will
not ascend. From their mouths they have failed, for they have nothing but a descent.

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Verse 13

Verse 14

And you gave it to us. The word is translated "no" as "no," as in, "you did not bring it to us and you did not give us an inheritance of fields and vineyards." You said to us, "I will bring you up from Egypt to a good land" (Exodus 3:1), from where you brought us out, and you did not bring us into a land flowing with milk and honey, but you decreed against us to put us to death: in the wilderness, where you said to us, "In this wilderness your remnant shall fall" (Numbers 14:1).
The eyes of those men shall be gouged out, etc. Even if you send someone to gouge out their eyes, if they do not come to you, those men
will not come. As Adam cursed his fellow, so did he.

Verse 15

And Moses was very angry. He was very angry, and
he said to them, "Do not turn to their offering. For the sake of the incense that they offer before you tomorrow, do not turn to them."
And he said, "Say, I know that they have a portion in the midst of the assembly, but their portion will not be accepted before you: for your sake, you shall put it to the fire, and you shall not eat it." (Tanhuma)
Not one of their donkeys have I carried. Not one of their donkeys have I taken. Even when I went from Midian to Egypt and I put my wife and my sons on the donkey, and it was my turn to take the donkey from theirs, I took only my own; and it was called "Shaharit" in the Aramaic language, thus was Angaria called "Shacharit" by the king of Egypt.

Verse 16

And they: Your testimony.

Verse 17

And you shall offer every man his offering. The fifties and the hundreds shall be yours.

Verse 18

Verse 19

And the cold gathered around them. In the words of the slanderers, all that night he went among the tribes and tempted them — "Do you think that I am the only one who is concerned? I am not concerned except in the way of all of you, to him who is not: and he took all the greatness, the kingdom and the priesthood from his brothers" until they were all deceived (ibid.)
And the glory of the Lord appeared. He came in a pillar of cloud.

Verse 20

Verse 21

Verse 22

To the God of the Spirit. He knows the thoughts; Your religion is not like the religion of flesh and blood. A king of flesh and blood, who is cursed by the city of Medina, does not know who the sinner is. Because of you, when he is angry, he is repelled from all of them. But you, all thoughts are revealed before you, and you know who the sinner is.
(There is) one man. He is the sinner, and you are the witness against all the people; the Kaaba said, "Beautiful." You said, I know: and I know who has sinned and who has not sinned (ibid.)

Verse 23

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Verse 24

:Ascend. As translated, they moved away from the surroundings of a cold dwelling

Verse 25

And Moses arose. As if to bear it, he turned his face, but he did not.

Verse 26

Verse 27

To revile and blaspheme, as in (1 Samuel 17) "And forty days shall stand" of the —They came out standing. In an upright posture flag (Tanhuma) and their wives and
their sons and their little ones. Come and see how hard the division is, that the mountains of the house of judgment have no punishment except until they bring two gates, and the house of judgment has no punishment except until they bring ten years, and here they are lost: even suckling calves (ibid.)

Verse 28

To do all these things. I did according to the word, to give Aaron the high priesthood and his sons: deputy priests, and Elizabeth the queen mother of my people.

Verse 29

:The Lord did not send me. But I did everything of my own accord, and yet He is punishing me.

Verse 30

:And if it is creation. A new
thing? The Lord will create. To kill them with death, which is not death in the earth until now, and what is creation, and the earth will open its mouth and swallow them up, then you will know that they have defiled the Kaaba, and I have spoken from the mouth of the Mighty One; and many of them will interpret: And if creation is created by the mouth of the earth from the six days of creation, then it is good, and if not: The Lord will create (Sanhedrin 10)

Verse 31

Verse 32

Verse 33

Verse 34

:Try to speak. In the path of the sound that comes out of their swallowing

Chapter 17

Machine Translated by Google

Verse 1

Verse 2

:And the fire. The altars are within you.
:Foreigner onward. To the land above the altars
:For it is holy. The altars and the altars are forbidden in Hana, the mountains of Esau, the vessels of service.

Verse 3

:These sins are in their souls. May they become sinners in their souls, may they be scattered on the
Kaaba:Rakai. Redodin
: Tins. Tessim Murddin, Tindish in English
: Expected for the altar. For the bronze altar
Let them be divided over the priesthood and burned, saying, "This is what it is." —And they shall be for a sign. For a memorial.

Verse 4

:Wirkaum. Slow and steady.

Verse 5

:And it shall not be as ice. For the hand of Sheloh shall be as ice,
as the Lord spake unto him by the hand of Moses. As it was upon him — concerning Aaron, he and his sons shall be priests, according to the saying, "No stranger shall come near, who is not of the seed of Aaron" and Jov; and so it is with me and with him and with them that are in the wilderness, according to the word of the LORD, their judgment shall be as it is upon him. And his sermon – on Korah, and what is “in the hand of Moses” and not written “to Moses”? A hint to the priests about the priesthood that they were made with a leprosy, like the leprosy that snow” (Exodus 4), and therefore Uzziah Moses had with his hand, as it is said, “And he went out, and behold, his hand was leprous as was leprous (2 Chronicles 26).

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

And atone for them. This is a secret that the angel of death, when he ascended to heaven, brought the incense of the plague, as it is said: On the Sabbath day (page 9)

Verse 12

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Verse 13

And he stood among the dead, etc. I will hold the angel and make him stand on his throne, said the angel, let me do my mission, said Moses, he commanded me to stay by your hand, said I, I will send him to a place and you will send him to Moses, said Moses, no one speaks a word from his heart except from the mouth of the mighty one, if you do not believe, the mountain of the Kaaba and Moses to the door Tent of Meeting, come with me and ask, and this is what we will say. And Aaron R. Sam returned to Moses; "Why are you burning incense? For Israel is a laughingstock and a singer after the burning incense of the Lord." died at his hand, Nadab and Abihu died, at his hand fifty were burned, and one of them died. He said, "Death is: the Kaaba, see that it is a plague, and sin is the watery one." (Mekhilta Exodus 17)

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

For one tribe. And though I divide them into two families, the family of the priest by itself, and the family of the Levites by themselves, from every place: it is one tribe.

Verse 19

Verse 20

And I abated. As in "And the waters abated" (Genesis 8), "And the king's wrath abated" (Esther 7).

Verse 21

In their grave. May he rest in peace, lest they say, for he may rest beside the Shekinah of Farah (Tanhuma after death)

Verse 22

Verse 23

And a flower came forth. As he heard it.
:Chitz. It is the fruit of the nutmeg tree when the flower
has fallen and the almonds have ripened. When the fruit was known, it was known that it was called a shekel, to say, "And the child shall grow and be weaned" (Genesis 21), and to say this is a commandment concerning the fruit of the shekel, as it is, "When a camel is weaned, it shall be a ewe" (Isaiah 18), and why shekel? It is the shekel that is the earliest to bloom of all the fruits, even the one that is stirred up for the priesthood, its fruitage is hastening to come, as it is its winter. In Uzziah, "and Zerahah in Mizpah" (2 Chronicles 26); this is translated "and a handful of sedge", as much as a handful of sedge

Verse 24

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Verse 25

:For a sign to keep. For a memorial that I chose Aaron to be a priest, and that he should not mourn for his priesthood any longer,
and that their murmurings should cease. As it is, so shall their murmurings cease; This tongue is the name of a single action, a female tongue, as their lamentation, from Marmor is in the wilderness; and there is a division between their laments, their lamentation, their lamentation is one lament, their lamentation is a word: in a single tongue, and even they are the laments of many

Verse 26

Verse 27

Verse 28

All the battle is close, etc. There is no way that they can be a witness in this way, all of them have permission to gather in the courtyard: the tent of meeting, and one who offers himself will be left behind by his companion and will gather in the middle of the tent of meeting for
days:? Have you been appointed to go. Why did we abandon him to death?

Chapter 18

Verse 1

And the Lord said unto Aaron, Speak unto Moses, saying, Speak unto Aaron, and warn the congregation of Israel, that they come not near the sanctuary,
thou, and thy sons, and thy father's house. They are the sons of Kehat my father Amram.
You shall bear the iniquity of the sanctuary. I will punish the foreigners who sin in the affairs of the holy things that are dedicated to you, namely, the tabernacle and the ark and the table and all the holy vessels. You shall sit and warn all the foreigners who come near, you and
your sons. The priests
Bear the iniquity of your priesthood. It is not given to the Levites, and the Levites who are in the temple shall be warned not to touch you in your service.

Verse 2

And your brother: the sons of Gershon and the sons of Merari
:And they will join you, to warn even the strangers from approaching them.
And you shall be clothed. In the preservation of the hairs, and among them are Gisbarin and Amarchalin (my books)

Verse 3

Verse 4

:A stranger shall not come near you. I warn you against this.

Verse 5

And there will be no more fury. As there was a grave, as it is said (in Numbers 17): "When the fury comes out" (My books)

Verse 6

Machine Translated by Google

We give you a gift. It will be possible for you to serve the laity, the word "to God", as it is interpreted to be exalted, to keep: from the keeping of the gizbarin and the amarchalin

Verse 7

:You have given me a gift. I will give it to you as a gift.

Verse 8

And here I gave it to you. In joy, in the language of joy, this is what it is, as it is, "Behold, he will come out to call you and see you and be glad in his heart" (Exodus 4); a parable about a king who gave a field to his lover, and there was no writing or seal or a sacrifice in the field, and no one came and complained about the field, the king said, "Whoever wants to come and complains against you, I have written and sealed it." Go and go up to Arkain, even here, according to Sheba Korah and complain against Aaron, concerning this, this is the priestly division, the writingcame and he was given twenty-four conditions of priesthood in the covenant of the salt of the world, and thus it was written. Here (my books):
My offering is kept. I need you to keep it pure.
: To anoint. To magnify (name)

Verse 9

:From the fire. After the incense of the men: All their
sacrifices. Like the sacrifices of the peace offerings of the congregation
Your sin offering and your guilt offering. As He hears
it, they will return to Me. This is the plunder of the stranger (Ibid.; Sacrifices 44)

Verse 10

In the holy of holies you shall eat it, etc. To teach about the holy of holies that we shall not eat it except in the ark of the covenant of the priesthood.

Verse 11

:The donation of Matnanam. The one who is raised from the confession and from the sabbaths and from the messenger of the Nazir
:For every wave. The mountains of these are the waves of the
wave: All are pure. And there are no unclean ones; I.e.: All are pure for many wives.

Verse 12

:First of all. It is a great contribution.

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Machine Translated by Google

Verse 18

As the breast of the wave offering and as the right thigh. The whole of the rams that we shall eat for the priests and for their wives and for their sons and for their servants: for two days and one night, even the firstborn shall be eaten for two days and one night.
It will be yours. Rabbi Akiba came and taught, and added to you the inscription, "There is another one," so that you do not say, as it is written: "And the market is a confession that it is not eaten except for a day and a night" (Zebachim 57).

Verse 19

All the offerings of the holy things. The obligation of this section is to curse it at the beginning and curse it at the end and detail it at the end (see:
Books): A covenant of salt forever. Making a covenant with Aaron in the word of the Creator and establishing them and creating others (ibid.): A covenant of salt. The covenant of salting it for salt that does not stink forever

Verse 20

And you will have no part among them. Even in plunder (Ibid.)

Verse 21

Verse 22

Verse 23

They will bear their iniquity against Israel, that they may warn the strangers against approaching them. —And they. The Levites

Verse 24

:Whoever raises a contribution to the Lord. The inscription reads, "A contribution until he retires from his offering, a contribution of ten."

Verse 25

Verse 26

Verse 27

And your offering shall be counted to you as grain from the threshing floor. The offering of a tenth of your shekels shall be forbidden to a stranger or to the unclean, and you shall be required to pay death for it, and a fifth of a great offering called the first grain from the threshing floor.
:And as a full winepress. The inheritance and the winepresses are full. To the tongue of
the cistern — a vessel that is filled with wine. It is the
well that the winepresses dig into which the wine flows, and all to the tongue of the winepress is a well that reaches to the heavens, and so "the king's winepresses" (Zechariah 14), it is the ocean sea, a well that the king digs for the whole world.

Verse 28

So you also shall bring. Just as Israel brings from their threshing floors and from their cellars, so you also shall bring from your tithes: for it is your inheritance.

Verse 29

From all your gifts, raise the entire offering to the Lord. In the great offering, the scripture says, "If the Levites accompany the priest first and receive his tithes before the priest takes the great offering from the firstborn, you must retire."

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The Levite from the tithe shall begin with one-fifth as a great contribution, and shall return and set aside a tithe contribution (Books)

Verse 30

:You shall take away its milk from it. Then you shall take away its offering of a tenth from it: and the Levites shall be considered free from all sin.
As a grain offering to Israel, lest it be said, "Woe to you," and the inscription reads, "Heave offering" — as it is said, "For the tithe of the children of Israel, which they shall heave to the Lord, is a heave offering" — it shall be all forbidden, as it says, "And it shall be reckoned to the Levites: as the grain offering," what is the free gift of Israel, let alone the free gift of Levi (see my book)

Verse 31

: Everywhere. Even in the cemetery (name)

Verse 32

And you shall not bear sin on it, etc. If you do not lift it up, you shall bear sin and not die. If you defile it, you shall not die.

Chapter 19

Verse 1

Verse 2

This is the law of the Torah. According to what Satan and the nations of the world accuse Israel, saying, "What is this commandment that you have cut off from me? You have no right to think beyond it." And what is the taste of Yeshua in it? For you, write in it a law: (Yoma 67)
And they took her to you. She is called by your name forever—a cow that Moses made in the wilderness of a pure land. She was innocent in the wilderness, for if there were two black hairs on her, she was rejected (Pharaoh: 2:2).

Verse 3

:Elazar. Mitzvah in the second degree (my books): Outside the camp. Outside the three camps: And you shall slaughter before him. A stranger shall slaughter, and Elazar shall see (ibid.; Yoma 42)

Verse 4

God is before the face of the Tent of Meeting. He stands east of Jerusalem and looks out and sees the door of the Temple: at the hour of the bloodshed (Books; Sacrifices 15)

Verse 5

Verse 6

Verse 7

To the camp. To the Shekinah camp, that no unclean thing may be sent outside the two camps except a Zeb, and a Baal Keri, and a leper: (See Pesach 67)

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And he shall be unclean until the evening, and afterward he shall come into the camp. : —And the priest shall be unclean until the evening. He shall castrate him and chastise him.

Verse 8

Verse 9

And he placed it outside the camp. In three parts he divided it, one was given on the mountain of anointing, and one was divided for all the guards, and one was given to the soldier (my books; (Pharah 3:13), this is the shekel of the sanctuary, which was for the purpose of purifying the people of the cities and all the unclean, and this is the shekel of the anointing of the high priests for the other shekels of the sanctuary on the right side, and this is the shekel of the sanctuary given to the congregation of the children of Israel for the shekel of the sanctuary, which is said, And it shall be for the congregation of the children of Israel for the shekel of the sanctuary.

To whom is it forbidden? For what is this, as it is said, "And they shall cast a stone in me" (Lamentations 3:1), "To know the horns of the nations" (Zechariah 2:1), for the
tongue of a thrower is a sin. For the tongue of sin, its simplicity, and for the mouth of its steps the inscription reads, "You have sinned," as it says: "As holy, to forbid abomination" (see My Book; Minachot 51).

Verse 10

Verse 11

Verse 12

:He will cleanse himself with these ashes.

Verse 13

You died in the soul. And what is this death? The soul of Adam, to give birth to a soul of an animal that is not unclean, this is a cry; :D¸"a, in the soul this is a quarter of blood (Chulin ab) :You
defile the tabernacle of the Lord. If he is gathered for alms, even in a bath, without this, a third and a seventh
:He is still unclean, even though he is a sinner.

Verse 14

:All who come to the tent. While there is still death within it.

Verse 15

And every vessel is open. In the case of an earthen vessel, the scripture says, "It cannot receive impurity from its top but from within it." Therefore, if there is no sliver on its body, it is unclean. But if there is a sliver on its top, it is clean (Ibid. 25).

—Fathil. The tongue is connected with the Arabic tongue, and so (Genesis 30) "Naphtali, the children of God, I am joined together": I am joined with my sisters

Verse 16

On the face of the field. Many of them demanded that many roll and strike (My books; Khulin 2). And they spread it out — on the face of the field, where there is no tent, defilement of death there by touching it

Verse 17

Verse 18

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Verse 19

And he sinned on the seventh day. That was the end of his purification (see my book).

Verse 20

And a person who is defiled, etc. If we say from the sanctuary, why do we say from the tabernacle? As it is written in the Book of the Sabbath (16:16).

Verse 21

And from this who is the defilement? The rabbis said that the defilement is pure, and this is to teach that the one who carries the sin of a gross defilement, to the point of defilement, with the clothes he wears, which is not the case with the defilement, and this is what is meant by the word "defilement", and it is said to you that he is not defilement until the hour of the defilement is upon him (Defilement 9): and the touch, he will be unclean. And there is no argument for washing the clothes

Verse 22

: And whatever he touches shall be unclean. He who is unclean by death shall be unclean.
And the soul that touches it shall be unclean, and shall die.
You will be unclean until evening. Here is the meaning of the wilderness of my father, the fathers of impurity, and the father of impurity touches him and defiles man; This is the interpretation according to hearing and following. And how did I remove from its foundation the teaching of Rabbi Moses, and this is
And they will take you. From their parable, when they broke the golden calf of their own, so shall they bring this one to make atonement for their own: [Rashi in the name of Rabbi Moshe the Preacher]
A cow is a piece of land. From the parable of the son of Shipha who stole a golden calf, a king's son, and said, "His mother will come and the calf will be buried." Thus shall a cow come and make atonement for the calf (Tanchuma): [Rashi in the name of Rabbi Moshe the Preacher] A cow is a piece of land. For the name "If they are red like a thornbush" (Isaiah 1), who has sinned, Adam is called: [Rashi in
the name of Rabbi Moshe the preacher] Innocent. On behalf of Israel, who were innocent, and made atonement for them, and they returned to their dead: [Rashi in the name of Rabbi Moshe the preacher] No one ascended to her. When they were stripped of their offerings to the heavens: [Rashi in the name of Rabbi Moshe the preacher] to
Eleazar the priest. When they were gathered together on Aaron, who is a priest, to make the calf; and if Aaron made the calf, it was not given to him, because he had no category, he made an advocate: [Rashi in the name of Rabbi Moshe the preacher] and burned the cow. When the calf was burned: [Rashi
in the name of Rabbi Moshe the preacher] cedar wood and hyssop and two wormwood. Three kinds of wood were used as a substitute for three thousand men who fell in the calf,
And the cedar is the tallest of all the trees, and the hyssop is the tallest of them all. It is a sign that the one who is tall, and the one who sins, will be healed like the hyssop and will be healed, and his sin will be forgiven: [Rashi in the name of Rabbi Moshe the
preacher] for the preservation. Just as the sin of the calf is preserved for generations for transgression, and you have no commandment that is not in the commandment of the calf, as it is said, "And on the day of my commandment "And I commanded" and "Go" (Exodus 32), and as a bull defiles all that it touches, so a cow defiles all that it touches, and as those who are purified with its ashes, as it is said, "And sprinkle it upon the face of the water" and "Go" (ibid.), so "And they shall take it to be defiled with the dust of the sin offering" and "Go": [Rashi in the name of Rabbi Moshe the preacher]

Chapter 20

Verse 1

:The whole congregation. The whole congregation, that the grave of his dead was in the wilderness, and that
they were raised to life, and Miriam died there. Why was the story of Miriam's death connected to the story of the red cow? And I say to you, what are the sacrifices that make atonement? Even the death of the righteous makes atonement
(Moed Katan 28) and Miriam died there. Even she died by the kiss of death, and why is it not said of her, "By the mouth of the Lord"? Which is not: The way is as glorious as the way of the ascent, and of Aaron it is said, "By the mouth of the Lord" in those journeys (in Numbers 33)

Verse 2

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And there was no water for the congregation. Therefore, for forty years they had the well of Bizkoth Miriam (Taanit 9)

Verse 3

:And if we were to die. The Levite who died
:A brother's injury. In the death of his brother in a matter, learn that the death of a person is more severe than a wound.
That is, the matter is the same as in the death of his brother, and he should not be prepared to explain it as if he were his brother, for if so, it would not be a sin to be mentioned in the verse.

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

And in their city. From here the Kaaba is protected by their wealth, Israel.

Verse 9

Verse 10

And they gathered together, etc. This is one of the places where the few will strengthen the many (Genesis 1:1-3).
Haman, we will bring out this rock. According to Shelo, it is a sign of him, according to Shelo, the rock went and sat among the rocks when the well was dried up, and Israel said to them, "What is your business with this rock, that we should bring out water for you?" Therefore I said to them who are bitter—rebellious, speaking false Greek, teaching their teachers, “Can this rock, which we fell on, bring forth water for you?” (Tanhuma)

Verse 11

times. According to the first verse, only a stone came out, according to the second verse, there was no command to strike it, but "And you spoke to the rock," and they spoke to another rock and it did not come out, saying, "What is your need to strike it?" as in the first verse, where it was said, "And you struck the rock" (Exodus 17), and they were given the same stone and struck it :) Tanhuma

Verse 12

Because you did not believe in me. The scripture reveals that this idolatry of sin in the heart was gathered to the land, so that they would not be said of them as the iniquity of the generation of the wilderness, which was decreed against them that they should not be gathered, such was the iniquity of Moses and Aaron; And is not "the sheep and the ox shall be slaughtered" (Numbers 11:22) harder than this? Is it not according to the word of the LORD, save for it: the writing, and here in the presence of all Israel, the writing shall not be spared from the holiness of the name to sanctify me. If you had spoken to the rock and it came out, I would have been holy in the eyes of the congregation, and they would have said, What is this rock that cannot speak? And he is not a hearer, nor is he a servant to Pharnasah, who keeps his word from a place, easy: and he is hard.
Therefore you shall not bring it. By an oath, as it is written, "And I have sworn to the house of Eli" (1 Samuel 3), by an oath: "They shall not increase in prayer for you."

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Verse 13

These are the waters of strife. They are the ones mentioned in another place; Pharaoh's officials saw him as the Savior of Israel, who was afflicted by the waters, so they decreed (Exodus 1) "Every firstborn male that is born shall you cast out" (Sanhedrin:111)

And he sanctified them. Moses and Aaron were his names upon them; when the Lord came to judge in his holy places, he was afraid and sanctified over the living, and therefore he says, "God is feared out of thy holy places" (Psalm 68), and therefore he says, "In my presence I will be sanctified" (Leviticus 10).

Verse 14

Your brother Israel. What is the use of mentioning this here, brother Eve? Did he not say, "We are brothers, sons of Abraham, that we should say to him, "Your seed shall be a stranger" (Genesis 15), and on his teeth was the sign of his debt to Pharaoh :) Tanhuma

You knew all the burden. For your father departed from his father, as it is said, "And he went into the land from the presence of his brother Jacob" (Genesis 36:6) — before the shetar the debt imposed on them, and they laid it on Jacob.

Verse 15

:And they will come upon us. We have suffered many afflictions: And upon our fathers. Wherefore our fathers mourn in the grave when the plagues come upon Israel (see Tanhuma)

Verse 16

And our voice was heard. In the blessing that we blessed, we heard "the voice of Jacob," that we do not cry out and answer (Tanhuma: in the sending) an angel. This is Moses, from where the prophets are called angels, and it is said, "And he shall be at the feast of the angels of God" (2 Chronicles 36).

Verse 17

Let us pass through your land. You shall not go to the inheritance of the land of Israel, since you have not paid the debt. Give us a little help to pass through your land.

And we will not drink water from a well. From the wells, your servant said, "Didn't Moses say so? Even though he had six in his hand to eat and a well to drink, he would not drink from it, unless he bought from you food and water to satisfy you. Hence: "I will store up six in my hand to eat, he will buy from the storehouse, in order to satisfy his thirst" (Tanhuma).

:We will go by the king's highway, etc. We will stop our cattle, so that they will not turn here and there to eat (there)

Verse 18

Lest I come out against you with the sword. You boast in the voice of your father's inheritance, saying, "And we cried unto the Lord, and his voice was heard," and I will come against you with that which my father's inheritance gave me, "And by thy sword shalt thou live" (Genesis 27:11).

Verse 19

:There is nothing. There is not a single word that harms you.

Verse 20

And with a strong hand. In the confidence of his old age, "and his hands are the hands of Esau" (ibid.)

Verse 21

Verse 22

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The whole congregation. All of them are whole and ready to gather in the land, not one of them was cut off from them, all of them were buried in the wilderness, and these are among them about whom it is written (Deuteronomy 4:11) "Live all of you today" :)Tanhuma

Mountain of mountains. A mountain on top of a mountain, like a small hill on top of a great hill, and although the cloud went before them and covered the mountains, three remained in them — Mount Sinai for the Torah, and Mount Haar for the burial of Aaron, and Mount Nebo for the burial of Moses (Tanhuma)

Verse 23

On the border of the land of Edom. The Maggid says that because they gathered here to approach the evildoer, their deeds were revealed and this righteous man was lost, and so the prophet says to Jehoshaphat (2 Chronicles 20): "When you gathered with Ahaz, the Lord revealed your deeds" (Tanhuma)

Verse 24

Verse 25

Take Aaron. In the words of Shel Nechomim — He said, "I will give you a share, that you may see how your inheritance is given to your son, what is it that I am not worthy of you (Ibid.)

Verse 26

His clothes. He put on the garments of the high priesthood and took them off from him, to put them on his son in his presence; He said, "He gathered them together in the wilderness and gathered them together, and saw a bed prepared and a lamp burning. He said, "Go up to the bed and go up, spread out your hands and spread them out, pinch your mouth and pinch it, close your eyes and close them, from the hand of Moses, as a sign of death, and this is the death that you have come to hate (the books of the same name): —For it was said to him (Deuteronomy 32): "As soon as Aaron your brother died, I will live"

Verse 27

And Moses did so. Although the matter was difficult for him, he did not delay (Tanhuma)

Verse 28

Verse 29

And all the congregation saw. When Moses and Eleazar saw him come down, and Aaron did not come down, they said, Where is Aaron? If I say unto them, He is dead, they said, Who is able to stand against the angel, and to stay the plague, that the angel of death should have dominion over him? Immediately Moses sought mercy, and when the angels ministered unto him saw him laid in a bed, they saw and believed (ibid.).
All the house of Israel. Men and women, according to Sheha Aaron was a pursuer of peace and a lover of love among the people of Meribah: quarreling and between a man and his wife (Ed. 12) because it is
a sin. I say that whoever interprets this is a sinner, unless he interprets it and sees and sees it, so that his rabbis will not say that this is the use of this language except in a sermon. That the glory was removed from us, and as Rabbi Abba said (Rosh Hashanah 3), do not call out, "And they saw," but rather, "And they saw," and according to this language, this is a fallacy, according to which we have given a taste of what is above his right hand - to what "And they saw"? According to Sheri, the death of Aaron; but according to the translation, "And they saw everything as it was" there is no such meaning. Fallen
Asher, the same is the definition of Shimosh Ai, which we will consider if he uses the tongue of Asher, as it is "and if he knows, he will not be shortened" (Ibid. 14): "My spirit" (Job 21), and many interpret this tongue

Chapter 21

Verse 1

And the Canaanite heard. Aaron's name heard, and the clouds of glory spread forth, as it was said at the beginning of the year (page 3), and Amalek from his youth up, a plague of rebellion against Israel, was called upon at all times to be a plague.

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Dwells in the Negev. This is Amalek, of whom it is said, "Amalek dwells in the land of the Negev" (Numbers 13), and changes his language to speak the language of Canaan, so that Israel may be apostate to the Lord, to give the Canaanites into their hand, and they are
When the Canaanites saw Israel, their shame was like the shame of the Amalekites, and their language was like the language of Canaan, they said, "We will be deceived, for we will say, "If we give you, you will give this people into my hand" (see Yalkut Shimoni 5764)
The way of the places. The way of the Negev, which they went on foot, as it is said, "And they went up into the Negev" (Numbers 13);
another thing: the way of the places, the way of the great mountain that went before them, as it is said (Isa. 10): "The way of three days: to give them rest" (Tanhuma)
And he returned from him, and his captivity was over. It was none other than a single woman (Yalkut Shimoni, there)

Verse 2

:And I have confiscated. Akadis: They have plundered them to their height.

Verse 3

And he will destroy them. By killing.
:And their cities. Hermes of Gabua

Verse 4

By the Red Sea. When Aaron's name came upon them from this battle, they returned by the way of the Red Sea, which is the way they returned when the circumcision of the feet was decreed upon them, as it is said, "And the wilderness journeyed by the way of the Red Sea" (Deuteronomy 1), and here they returned seven journeys after them, as it is said, "And the children of Israel journeyed a certain way from Beeroth The sons of Jacob, Moses, said, "Aaron died there." And why did Moses die? And was it not on Mount Hor that he died? But the seven returned and mourned for him and praised him as if he were in their presence; and he went out and examined the fields and found
: Journeys from Mussera to Mount Har (Tanhuma)
:To go around the land of Edom. Let us not pass through his land.
And the people's soul was shortened on the way. In the trouble of the way that was hard for them, they said, "Now they are near to the land, and we are returning to it, just as our fathers returned and stayed there for thirty and eighty years until this day." It will be said, "And your soul is shortened for you." Their soul was shortened in the hardship of the way, and the Lord said, "Amen." And it is not in the way, and it is not in the way of the brevity, because every place where the brevity of a soul is found in a place is explained, - He's on the way
And the brevity is, as in "And my soul was brevity among them" (Zechariah 11), and as in
soul was grieved by the work of Israel" (Judges 10), and every hard matter concerning a man fell upon him in the tongue of a short-tempered man, like a man who is troubled and does not have a wide mind to receive the word, and there is no place in his heart for the child called the grief, and in the matter of the affliction fell upon the tongue of a great man, which is great and heavy upon a man, like a gourd. "And their soul also is sick against me" (Zechariah 11) — it has grown great against me, "and it has exalted itself like a lion to hunt me down" (Job 10); all their curses are a sign, all their tongues are a shortness of soul in speech, a tongue that no one can bear it — that no one knows how to bear it:

Verse 5

: In God and Moses. Liken a servant to his master (Tanhuma)
:Why did you bring us up? They are both equal.
And our soul is at an end. Even this is a tongue of short-lived and miserable
In the bread of corruption. According to Shema, manna swallowed by the Hebrews was called corruption, saying, This manna will swell: in his bowels, as if a man were born of a woman who is in a coma and is not delivered? (Yoma 5:15)

Verse 6

:The fiery serpents. Who burn the earth with the venom of their teeth.
A shekel will be struck and they will bite the people. A shekel will come, a thorn will be planted on the head of a slanderer, and he will cut off those who spread slander. A man will come, a thorn will be planted, if he has tasted one, and he will cut off those who do good, if he has tasted one, and he will cut off those who speak good, if he has given them as many as they taste. (Tanhuma)

Verse 7

And Moses prayed: Henceforth, to those who seek him, let him not be cruel to the wicked (see Tanhuma)

Verse 8

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On a miracle. On a Klonas, Shekorin Pirka Balaz, and there is "And he sat upon the hill" (Isaiah 30), "Arim Nissi" (ibid. 49), "Shew Ness" (ibid. 13); and if He had lifted it up for a sign and for a vision, they read: Ness

The whole bite. Even if a donkey were to be bitten, it would be damaged and would stagger and walk, but the bite of the serpent would hasten to the grave, so it is said here and saw him — saw in the darkness — and in the bite of the serpent it is said that the serpent would not hasten to bite the serpent "and look" — —And it would be if the serpent had bitten a man and looked and said How can one know death or life? To be healed, except when one looks at it with a straight face; unless, at a time when If they Israel is beginning to speak in a high place and to make their hearts rejoice to their fathers who are in my presence are: healed, and if not, they will be justified (Rosh Hashanah 29)

Verse 9

A bronze serpent. Did we not say, "Let him make it a bronze serpent?" But Moses said, "The Lord called it bronze, and I will make it a bronze serpent, tongue against tongue" (Genesis 31).

Verse 10

Verse 11

The eyes of the Hebrews. I do not know why they called it "eyes," and "eye" in Hebrew means "sword" — the word "Taut" in the Hebrew language, and "ayin" in the Hebrew language is a secret of the devil, and it is from the word "eyes" (Exodus 27), "and it was hail" (Isaiah 28).

Hebrews. The way of the passers-by, which passes by Mount Nebo into the land of Canaan, which separates the land of Moab from the land of the Amorites,

on the east side of Moab. On the east side is the land of Moab.

Verse 12

Verse 13

The border of the Amorites was from Shelah to Shelah, and the border of Moab was from the Arnon. They surrounded the land of Moab from the south and east, until they came from beyond the Arnon in the middle: the land of the Amorites on the north was the land of Moab.

He left the border of the Amorites. The army set out from the border of the Amorites, and it was the Amorites' army, and it gathered itself together to the border of Israel, but it did not come to the border of Moab, for Arnon Moab to Arnon Sheu is the border of Moab, and there they camped on the border of Moab, and they did not give them permission to pass through their land, and yet Moses did not open a passage, a passage he opened, as he said he would open (Judges 11) "And also "He sent to the king of Moab, but there was no father," and and Moses alluded to the fathers who lived in the mountains (Deuteronomy 2:11), "as the sons of Esau, who lived in Seir, did to me, they said, 'What!' We would not let them pass through their land, unless we surrounded them all around, even Moab.

Verse 14

Sea When Therefore it will be said. About this camp and the miracles that were done in it it will be said in the book of the Wars of the Lord: 'That we did to our fathers, they will tell of the love and the

You and the Lord. As much as it is with Yahveh, as much as it is said from Yad and Yad, so it is said from Yahveh and the Lord, and the Lord is the foundation: Yes, as if it were said of Asher, Yahveh will be with them and will do many miracles in the last days.

And the rivers Arnon. As they recount the wonders of the Red Sea, so can they recount the wonders of the Arnon? Even here great miracles were performed, and what were the miracles?

Verse 15

The torrent valleys where the blood of the Amorites was shed, which was—and the cascade of the torrent valleys. Targum Shel Shephech translates "Eshad" and "Kazer" and "The mountains are high" - hidden there, according to which the mountains are high and the valley is deep. Adam stands on this mountain and speaks with his friend on this mountain - and the path passes through the valley, the Amorites said, when Israel is gathered to the land, through the valley to pass, Let us come out of the caves of the mountains of Shelem, and let us go down from them, and let us slay them with slings and sling stones, and let them be those who are cut down in the mountain of Shelem.

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The Amorite army was like a flock of rams, like a flock of pigeons flying away, like a dove flying away from Israel. The mountain of the land of Israel on And it will happen trembled like a hen that comes out to give birth before her husband.
On the side of the mountain of Moab, and those who were wounded and slain were gathered together, and it was he who turned aside to the side of Moab and clung to it, and it was he who turned aside and clung to the border of Moab, that the mountain turned aside from its place and was cut off. For the Sabbath of Ar — (Tanhuma; blessings 54)

Verse 16

And from there in the country. From there the ass came to the well; as a hunter? The Lord said, "Who will tell the children of these miracles?" The proverb says, "You have given the child a place to tell his mother." After he had passed by, the mountains returned to their place, and the well went down into the valley, and the blood of the slain and the bones and the limbs of the dead rose up from there all around the camp. And Israel saw it and said, "A song!"

Verse 17

By a well. From the midst of the river and the well, what did you bring up? And from where did the well inform them? As we say, "And from there it was light," and from where was it, and was it not from the beginning of forty years that it was with them? But he went down to publish the miracles (Tanhuma); and then he would sing... This song was sung at the end of forty and the well was given to them: From the beginning of forty, who saw fit to write here? But this matter is required for the ascension of the right hand

Verse 18

Moses and Aaron : —A well dug. This is the well that the kings dug: in their support. In the wilderness: and in the wilderness. We gave it to them.

Verse 19

And from the gift of Nachaliel. As translated by him

Verse 20

And the high places of the valley, which is in the plains of Moab: because there Moses died, and there the well was broken down; "A. The generous shepherd takes his staff and bows down beside his standard and his camp, and from the well each one carries and carries as he is with them — : We will set up a sign and a door before the camp of each tribe and tribe (Tanhuma) in the lawgiver.
According to Moses, who was called the lawgiver, it is said, "Because there is a division of the lawgiver's lawgiver" (Deuteronomy 33); and why Is Moses not remembered in this song? According to the saying of Shelah on the well's sides, and since Shelah is not remembered, whose name is Shelah of Moses, is not remembered, whose name is Shelah of the Kaaba, a parable to a king who invites him to a feast, saying, "If my beloved is there, I am there; and if not, I am not with you" (Tanhuma)
"The head of the peak." As translated, "The head of Ramatha, its height, its palaces": —peak. To speak of a high place, and that "the summit of its palaces" (Psalms 48) and it was reflected. This is the summit in front of the place called Yeshimon, and it is to speak of a desert that is like a wilderness; another thing and the well was reflected in front of Yeshimon, which was filled with water by the Sea of Tiberias, and he who stands on Yeshimon: he looks and sees as if it were a great lake in the sea, and that is the well, so Rabbi Tanchoma demanded

Verse 21

And Israel sent angels. And from another place, the sending of messengers begins with Moses, as it is said, "And I will send angels from the wilderness of the east" (Deuteronomy 2), and then, "And Moses sent angels from the sanctuary to the king of Edom" (Numbers 20), and then, it opens with the words (Judges 11), "And Israel sent angels to the king of Edom" and so on. The two inscriptions are in harmony, this one to that, this one to that. Locked and this opens, Moses is Israel and Israel is them: Moses, I said to you that the one who is the leader of the generation is like the whole generation, because the one who is the leader is the whole (Tanhuma)

Verse 22

: I will pass through your land. But they were not willing to open the door for them in peace. They asked them for peace (ibid.)

Verse 23

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And he did not give Sihon, etc. According to all the kings of Canaan, he was a tax collector, who was said to have said that no troops would pass over them, as if they had said, "Israel will pass through your land, O God, all my strength is not: I will sit here except to guard them from your presence, and you say so (Tanhuma)
And he went out against Israel. If Heshbon were full of ants, there would be no one to feed it; and if Sihon were a weak mountain, there would be no one to feed it; and all the inhabitants of Heshbon; The Lord said, "Why do I bring all this trouble on my people, to destroy every city and town? We put it in the hearts of all the men of war to come out of the cities, and they all gathered together in one place and there they fell, and from there Israel went to the cities of the sea and the water (there) and no one stood against them, because there was nothing there but men."

Verse 24

:Because it is strong. And what is their strength? The sight of the Kaaba, which God said to them, "You shall not make any graven image or likeness" (Deuteronomy 2:11).

Verse 25

:Benthia. Red-haired girls here

Verse 26

And he fought. Why was it necessary to write? According to what is said (there) "Do not distress Moab," and Heshbon was a Moabite, it is written to us that Sihon would take it from them and in his hand there would be purity for Israel (Chulin 6; Gitin:38)

:Mido. His permission (Bava Metzia 56)

Verse 27

Therefore, concerning the battle that Sihon fought in Moab, the proverbs will be said: Balaam, about whom it is said, "And he took up his parable" (Numbers 23).
:Proverbs. Balaam and Beor, and they said, "Come,
let us reckon." There was no Sihon who could beat the ram, and he went and hired Balaam to curse him (Tanhuma); and this is what Balak said: "For I know that you will bless me with a blessing" and so on (Numbers 22).
:Build and prepare. Heshbon is called Sihon to be his city.

Verse 28

:For fire has gone forth from the account. From the place where Sihon lay down,
:Eat the city of Moab. The name of the city is called Ar in the Hebrew language and Hait in the Aramaic language: Er Moab. Ar Shel Moab

Verse 29

Woe to you, Moab. They cursed Moab, they delivered it into his hand (Tanhuma):
Chemosh. The name of the god of Moab
Nathan: He gave his sons to Moab: 'They fled and escaped from the sword, and his daughters to Shebith and Go.'

Verse 30

:And Niram was lost. Their kingdoms
All that was in Moab in Heshbon was lost from thence, and so even unto Dibon; kings and Lost count until Divan —
The translation of the word "ad" is as if it were a letter from Dibon; a letter to change kingdoms and the entire government of a man, as in: "For the sake of the letter being for David my servant" (M"1:11)
And women. A thicket, a wilderness, as the proverbs say, "And women are those who are even to the point of exhaustion" — :Their fatness is even to the point of exhaustion

Verse 31

Verse 32

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And Moses sent Jazer to spy. The spies of Kadvah said, "We will not be like the leaders, confident that we will: by the power of his prayer, Moses will be able to fight them (Tanhuma)

Verse 33

Verse 34

Do not be afraid of him. Moses was afraid of them, because he did not stand up to the righteousness of Abraham, as it is said, "And Og came and escaped from the Rephaim, who had slain Kedarlaomer and his companions at Ashtaroth—the fugitive" (Genesis 14): Karnaim, as it is said (Deuteronomy 3): "Only Og the king of Bashan remained of the remnant of the Rephaim" (Nada 61).

Verse 35

And they struck him. Moses killed him, as it is written in the Blessings of the Seer (Berachot, page 54), Akar Torah bar Talta: 'Persians and so on.'

Chapter 22

Verse 1

Verse 2

And Balak the son of Zippor saw all that Israel had done to the Edomites. And he said, These are two kings, who are secure against them, and they have not stood before them; but we are against one of them, and against the other, according to thee. And Moab was envious. And Moab was envious.

Verse 3

:Veiger. To speak a language that is taught, as in "your teacher" (Job 19)

And Moab was consumed. They were consumed in their lives.

Verse 4

To the elders of Midian. And is it not from among them that they hate one another, that it is said, "He smote Midian in the field of Moab" (Genesis 36), that Midian came against Moab to battle? Was it not from their fear that Israel had made peace among themselves; and what did Moab see that he should take counsel from Midian? As the Greeks saw Israel victorious, so they did not follow the course of the world, They said to their leader, "This one in Midian will be exalted." They asked him what his religion was. They said to them (Tanhuma), "His power is not except in his mouth." They said, "Even though he was a prophet to them in Adam, his power is in his mouth."

:Like the ox's laver. All that the ox lavers has no blessing in it (Ibid.)

At that time. There was no one to see the kings, he was one of the princes of Midian, and the direction of the name of Sihon from Minoh: they came upon them for the need of an hour (ibid.)

Verse 5

Solved. As I have been told, as all who please their masters, so all kings please their masters, and according to its simplicity, the name of the place is thus called (there).

The land of his people. Balak's son, from there he was, and this was a prophet and he said to him, I will make you king; And if you say, "Why did the Lord command you to punish a wicked nation?" So that the nations would not have an opening in their mouths to say, "If only we had prophets, we would have turned it to good." They would have had prophets and they would have broken through the wall: the world, which in the beginning was fenced in by the cities, and this is what we have given them to advise them to abandon their own

Fornication: To call him. The calling was for his sake and for his pleasure, so that he would be a judge of the wealth of the multitude.

?A people came out of Egypt. And if you say, What harms you?

Behold, it has covered the face of the earth. Sihon and Og, who were the watchmen of the land, stood against them and stoned them.

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And he sat down beside me. There is no writing, they are as close to destroying me as they are (Psalms 118) as I am comforted (Tanhuma)

Verse 6

To speak of the Mishnah (B"M"K"5), it is to withhold from the blood, to —I am defeated. I and my people are defeated by them. Da"a diminish a little from them (Tanhuma):
"For I knew, etc., by the hands of the warrior Sihon, that you helped him to strike Moab."

Verse 7

And magic in their hands. All kinds of magic, lest it be said, "I have no magical tools with me." Daa — This is a spell that the elders of Midian took in their hands, saying, "If he comes to us at this time, he will stay with us for a night, and if they reject him, there will be no benefit in him, so when he says to them, "Let us spend the night here," they say, "There is no hope in him, let him rest and go." For it is said, "And the princes of Moab shall stay with Balaam," but the elders of From Midian they went to them (there)

Verse 8

We spent the night here. The Holy Spirit does not rest on him except at night, and so it is with all the prophets of the nations of the world, and so it was with Laban in a dream of the night, as it is said (Genesis 31): "And God came to Laban the Aramean in a dream of the night" as Adam, who walks in the shadow of his father, lay down in the secret place (Tanhuma; Leviticus 1).
When the Lord speaks to me. If he makes me go with the sons of Adam as you die, I will go with you, for there is no honor in giving me to go except with greater warriors than you: and they sat down. To
the tongue of Aqaba

Verse 9

Who are these people with you? He came to deceive him, saying sometimes that not everything is revealed to him, he does not know: it is equal to him, even I will see the time when I will curse and he will not understand (Tanhuma)

Verse 10

Balak ben Zippor, etc.: Although I am not considered in your eyes, I am considered in the eyes of kings (ibid.)

Verse 11

: It is difficult for me to explain this, which is both pointed out and explained (name)
I do not ask but to help them—and to expel them. From the world, and Balak I will not say, but I will expel him from the land: from above, and Balaam was their enemy, and Balak was their enemy (ibid.)

Verse 12

You shall not go with them. If he says, "If so, I will curse them in my place," if he says, "You shall not describe the people," if he says, "If so, I will bless them," if he says, "They do not need your blessings, for blessed is He." As a proverb, they say to a thorn, "Not from your thorns and not from your thorns" (ibid.).

Verse 13

To go with you. But with great men than you, whose spirit is high, and who does not wish to be seen in vain: in his head there is no place, but with a foul tongue, to your face and to the end of Balak.

Verse 14

Verse 15

Verse 16

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Verse 17

For I will greatly honor you. What remains of what you would have taken for a possession I will give to you (name)

Verse 18

His house was full of silver and gold. To his greatness, whose soul was broad and who coveted the wealth of others, he said, "I have seen him give me all his silver and gold, and I have the mountains of your treasure to hire many soldiers. He is sure to be victorious, he is sure not to be victorious, and I am: I will certainly be victorious (ibid.)

I cannot go to the past. On the day of his death, he revealed that he was like other people, and it is prophesied here that he will not be able to nullify the blessings from the mouth of the Shechinah (there).

Verse 19

You too, walk in the dust of your souls like the heads of the sheep. —You too. His mouth has failed him, what more can he add? Let him not change his words from blessing to cursing, the Levite who does not add blessing to blessing; here it is prophesied that he will come: to add blessings to them at his hand (ibid.)

Verse 20

: If I call you. If the call is yours and you think it is right to charge her a fee, get up and go with her. Do whatever I tell you; and even if it is not, Balaam went with them, saying: "Whatever I say, let him run."

Verse 21

And he saddled his donkey. Hence, the evil that spoils the covenant, which he saddled himself; the Lord said, "The grave of their father Abraham was wicked before you, as it is said (Genesis 22) "And Abraham rose up early in the morning and saddled his donkey" (Tanhuma)

With the princes of Moab. Their hearts are equal.

Verse 22

:For he goes. He saw that the thing was evil in the eyes of the place and he was tempted to go: to Satan. An angel of mercy was there, and he wanted to prevent him from sinning, so that he would not sin and perish (there) and his two servants with him. From here Adam thought that when he went out on a journey, he would take with him two men to serve him, :and they would return and serve each other (there)

Verse 23

And the donkey saw. And he did not see that the Lord gave the beast the power to see more than Adam, from among whom: He who has knowledge, his knowledge will be devoured when he sees harm.

And his sword was drawn in his hand. He said, This wicked one has laid down his weapons of faith, his weapons of wisdom, the sword of the nations of the world, and he comes upon them with his mouth, which is their weapons of faith, I will also seize his sword and come upon him: in his faith, and that is his end — "And Balaam the son of Beor he slew with the sword" (Numbers 31)

Verse 24

In the path. As translated "in the path", and so "if he pours out the dust of Samaria for the foxes" (1 Kings 20) — —the dust that sticks to the soles of the feet when walking, and so "who measures water with his foot" (Isaiah 40): with his feet and with his walking

: A fence on this side and a fence on that side. It is a stone wall.

Verse 25

:And she pressed. She herself :And she pressed: others — the foot of Balaam

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Verse 26

And Joseph the angel of the Lord passed by. To pass by again before him — to go to be before him in another place, as in "And he passed by before them" (Genesis 33); and the Midrash of the Agada Yesh in Tanhuma: What did he see standing in three places? The signs of the fathers saw him

Verse 27

Verse 28

:This is three feet. His meaning is: Do you want to uproot a nation that celebrates three feet in a year? (Tanhuma)

Verse 29

: Abuse. As translated, to speak shamefully and disgracefully
This is going to kill a nation—if there is a sword in my hand. Great was the grace of God in the eyes of the kings: Solomon put it in his mouth and said to him, "This is your weapon, all of it."

Verse 30

The danger is dangerous. As they translated it, and therefore "the night will be dangerous for a man" (Job 22); and many of them studied this passage in the Talmud, saying to him, "Why did you not ride a horse?" He said to him, "It is enough for you," as in the verse, "As you saw in the mask of the Aza" (page 4)

Verse 31

Verse 32

For the path has turned against me. Many of the sages of the Mishnah taught him to be a Notarikon — “See, see, incline to the path that has turned against me” (Shabbat 125), as if to envy me and to provoke me; and according to his hearing, I will be afraid of the one who is afraid of the path, and the path that is to anger me, as I see The way to the contrary, to change the language —
And to my words, and the place is called Katzer, as it is said, "And David was strong" (2 Samuel 13); to hate my enemies, and to comfort my hand, and to speak a word of pleasure, and so "by the hands of the wicked they will tear me" (Job 16) from wicked people who are nothing but troublemakers

Verse 33

:Maybe she was inclined. Like Loli, sometimes Oli uses Loli's language.
I killed you too. This is a call from a castrated man, and it is as if I also killed you, as if to say, did not Ahab delay: not only your calling upon my hand, but also the killing
As it is written—and I brought it to life. And now, because of the word that has been spoken and the beast that has been taken away, and you have not been able to stand in the wilderness, he said, "I have not killed her," lest they should say, "This is he who has taken away the beast that has been taken away, and he has not been able to return it, whose place is on the throne of the living." And so (Leviticus 20:11) "And you shall kill the woman and the beast," and so (Ibid.) "You shall kill the beast." (Condolences)

Verse 34

For I did not know. This too is his shame, and on his own account he confesses, that he was a man of praise who knew the knowledge of the Most High, I knew (ibid.) And his mouth testified,
"If it is not good in your sight, I will return to you." To destroy the place is this return, saying, "He himself commanded me to go, and your angel nullifies his words." For it is He who says a word, and your angel returns it, saying to Abraham, "Take your son," and God (Genesis 22), and at the hands of your angel nullifies his word, even: "If I am evil in your eyes, I will slay you." I will return.

Verse 35

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:Go with the people. In the way that Adam wants to go, we lead him.
Go with the people. For you will be divided with them and your end will be lost from the world (Wounds 10)
: 'And there is none. For thee shall I speak the word that I shall speak, and with
the princes of Balak. Rejoice to curse them as if they were dead.

Verse 36

And Balak heard of it. He sent messengers to tell him.
The city of Hashubah is peaceful, saying, "Look what these people are asking for: —To the city of Moab. To the metropolis of Shelo
to be destroyed." (Tanhuma)

Verse 37

"Surely I will not eat your liver. It is prophesied that in the end you will go out from him in disgrace" (ibid.)

Verse 38

Verse 39

Kiryat Hatzot. A city full of markets, people, and a preacher in its streets, saying, "See, and have mercy, lest they be cut off: this is it."

Verse 40

:Cattle and sheep. A bad word.

Verse 41

:Ba'al's death. As translated, "to Ramah you entered," the name of the city.

Chapter 23

Verse 1

Verse 2

Verse 3

"Perhaps the Lord will come to meet me. It is not customary to speak to me daily."
:And my mouth went. As its translation is unique, to the tongue of my mouth and silence, with which there is nothing but silence

Verse 4

And expensive. My tongue is a shame, my tongue is a shame, my tongue is a shame, as if it were said in difficulty and in disgrace, and it
was not: It was revealed to him on a day except in the way to see the seven altars of Israel (Genesis Rabbah 52) The seven
altars. Seven altars of my covenant is not written here, but the seven altars, I said before their fathers that these are his sons before you
"And I will build seven altars, and I will make them like unto all the rest, Abraham the son of the visible to him" (Genesis 12), "And he removed
from the mountain" and Go' four — — (ibid.), "And Abraham pitched his tent" and Go' (ibid. 13), and one in Mount Moriah, and Isaac the son of
another one "And he built four in the house of Elishama an altar" and Go' (ibid. 26), and Jacob the son of Sheth, One in the morning and
in the afternoon.
And he offered a bull and a ram on the altar. And Abraham offered only one ram (Tanhuma Tso)

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Verse 5

Verse 6

Verse 7

Jacob was enraged against me, and Israel was enraged. In their dying breath I said to them, "Curse them, that not one of them is not a blasphemer."

Verse 8

What is the meaning of the word "Aqeb"? When they were about to be cursed, they were not cursed — when their father remembered their sin, "Because with their nose they killed a man," there was no curse, but only nose, as it is said, "Cursed is their nose" (Genesis 49); when their father gathered at Mirmah with his father, he was about to be cursed, what was it said? "Blessed be thou also" (Ibid. 27), in the blessings it is said "These shall stand to bless the people," in the case of those who curse, it is not said, "And these shall stand"—it does not mean to remind them of cursing the people, but rather, "And these shall stand for the curse" (Deuteronomy: Shem (27) Kelala (Tanhuma)

The Lord is not angry. I have no power, except that I know the hour in which the Lord is angry, and He is not angry all the days that I have returned to you, and this is what is said (Micah 6): "My people remember what counsel they have": and "How much will I punish them with?" and "For the knowledge of the righteousness of the Lord" (Sanhedrin 15).

Verse 9

For from the beginning of their captivity they will show us. I begin with their beginning and at the beginning of their roots, and I see them established: and they are strong as walls, and the hills are like the hills of the land, in the hands of fathers and mothers (Tanhuma) to dwell alone, as the Targum translates it.—Behold, a people shall dwell alone. He that is righteous shall remember his fathers, and shall not be reckoned among the nations. As translated, it will not be that we will eat with the remnant of the nations, as it was said (Jeremiah when they were rejoicing—30) “For I will do a rejoicing among all the nations” and so on, they will not be numbered with the remnant. There is no nation that rejoices with them, as it was said “The Lord alone will be praised” (Deuteronomy 32), and when the nations die in good health, they will eat with everyone, one by one. And there is no burden for them from the reckoning, and this one will not be reckoned among the nations :)

Verse 10

Who counted the dust of Jacob, etc. As the Targum translates it, "Da'adkayah Deb'evit Ya'akov", from the four pillars of the Law - from the four pillars of the Law; Da'adkay, the dust of Jacob, there is no reckoning in the commandments that they establish in the dust, "You shall not plow with an ox or a donkey" (Deuteronomy 22), "You shall not sow with them" (Leviticus 19), the ashes of a cow and the dust of a stray animal, and how it comes out: in them (Tanhuma)

And number the fourth part of Israel. Their quarters, the seed that comes out of their threshing floor (see Nada 31)

My soul shall die the death of the upright. They shall be brought back.

Verse 11

Verse 12

Verse 13

:And we have commanded it. To speak a different language, curse it for me.

Verse 14

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:A floating field. From a high place, Sheshmael the watchman stood guard if an army came to the city, on the top of the peak. Balaam was not a sorcerer like Balak, Balak saw that a breach was coming to break out against Israel from there, :Sheshmael Moses died, as Sabor believed that the curse would begin against them, and this is the breach that I see (Tanhuma)

Verse 15

Akra: This is it. From the Kaaba, Akra — the tongue will be activated

Verse 16

shall And he put a word in his mouth. And what is this name? And what is the lack of the text in saying, "Return to Balak, and thus you speak"? Except when there was a hearer who was not permitted to curse, he said, "Why should I return to Balak to curse him?" And the Lord gave him a bridle and waited in his mouth, like a fox waiting to lead him where he wanted. He said: "For your sake, you will return to Balak (ibid.)"

Verse 17

And the princes of Moab with him. And above all he says, "And all the princes of Moab," because they saw that there was no hope in him: they went to their own lot, and none remained but their own lot: what is the word of the Lord? This is the tongue of a fool, as if to say, "You are not in your own place" (ibid.).

Verse 18

"Stand on your feet, you are not allowed to sit down, —Get up, Balak. When the dove saw him laughing at him, it was directed to mourn him: and I will send you by his messenger a whole place" (ibid.)
His son was Zafar. To speak of a different language is this, as "his life is a forest" (Psalms 50), "and his life is the earth" (Genesis 1:1), "waters are his source" (Psalms 114).

Verse 19

No one, etc. A grave was sworn to them to bring them and to inherit them a land of seven nations, and you were a witness to their death:? In that wilderness
he said, etc. In a tongue of confusion, and you interpreted it and understood it and made it a kingdom — returning and made it a kingdom to return: in them

Verse 20

:Behold, I have taken a blessing. You ask me, "What is the word of the Lord?" I have received from him to bless them: and a blessing, and I will not turn it back. He has blessed them, and I will not turn back his blessing
and blessing. As is the blessing, so is the decree of the Lord, as (Psalms 44) "An enemy is a reproach," as is the reproach, so is (Ibid. 40) "And he blesses the young one and says, "Do not fear, for you will not be punished, and peace will be with you," it is an annoyance to the Kaaba; and there is no blessing said in the name of a word, for if it were so, it would be pointed at a small opening and its taste would be exalted, But in my mouth, it is like a tongue that acts, it is a small pinch and its taste: to the point

Verse 21

— He did not look at Yaakov and others. As they translated it; another word after its simplicity is required from a good sermon.
When they transgressed against his words, he did not scrutinize their backs—he did not look. The Lord is the one who is in Jacob: to look at their ships and toil, while they transgressed against his religion.
Labor. To speak of labor, as it is said, "And she conceived labor" (Psalm 7), "Why did you labor and look with anger" (Ibid.:10), according to the one who has labored, it is labor before the place: the Lord his God is with him. Even though they are angry and rebel against him, he does not move from it.
And the king's joy in him. To speak of love and friendship, as in (2 Samuel 15) "David's friend" — David's lover, Judges 15: "And he gave it to his friend," and so Onkelos translates it, "And the king's dwelling place was among them."

Verse 22

Do not bring them out of Egypt. You said, "Behold, a people shall come out of Egypt," but they shall not go out of themselves, but God shall bring them out.

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Like a ram's rocket. As the eagle soars high and high, so is the eagle, and so is the eagle that soars high and high

Verse 23

For there is no serpent in Jacob. How can they see blessings, that there are no sorcerers or magicians among them? Now it will be said to Jacob and others. The time will yet come when this time will be revealed to all, when they will sit before him and learn the Torah from his mouth, and they will be interceded for by the ministering angels, and they Will say will ask them, “What has God done?” And this is what we are told (Isaiah 30:11) “And your eyes shall see your teachers.” That is, Jacob has no tongue to speak of, but the tongue of God, they are not soothsayers and sorcerers, as in all times from above, they are not soothsayers who are sorcerers to say to Jacob and to Israel, what is the work of the Kaaba and what are its decrees? And sorcerers, unless it is told them by their prophets, what is the decree of the place, or the wise men and the wise men: they tell them. (Condolences); and Enkelos, do not translate it that way.

Verse 24

They are with the rabbi, etc. When they are standing in their black year, they are like men, rabbi and kaari: to snatch the commandments - to wear a tallit, to read the Shema, and to put on tefillin, he will not lie down. At night on his bed until he is eaten and ensnared by all the harmful things that come to his prey, like hunting? The reader hears the sound of his voice on his bed and commands his spirit in the hand of the place, and there is no camp and army to attack them, the Lord who guards them: And he will fight against their enemies and will strike them down as slain (ibid.); this is — they will rise up with Caleb, etc., as it is translated, and the blood of the slain will he drink. It was prophesied that Moses would not die until he had struck down the kings of Midian as slain and killed them, as it is said (Joshua 13:13). "And the children of Israel slew Balaam the son of Beor the sorcerer with the sword, even unto their own destruction" (see Tanhumah)

Verse 25

We did not even ask for a scythe. The first is added to the second, and the second to the first, and so on: "Even to me, even to you, it shall not be" (1 Kings 3), and so on: "Even a man, even a virgin" (Deuteronomy 32).

Verse 26

Verse 27

And they will come to me. This is not for the tongue of a man who has been commanded as much as he is and has come to me, but for the tongue of a man who is going to come — he will be upright in his own eyes: and they will come to me from there, from the mouth of Balazs.

Verse 28

And he saw that they were about to be struck by the hands of Peor, and the head of Peor was not. Balak was a great sorcerer, knowing what was happening, but he said that the curse would begin on them from that day, and so all those who interpret the constellations see and do not know what they see (Sotah 12)

Chapter 24

Verse 1

And Balaam saw that it was good, etc. He said, "I will not go again to test the Lord, lest he should wish to curse them." He did not go as he had done before. As he had done twice before, he went before the serpents.
To guess, the Lord will call upon him to call upon him as he pleased, saying, "He will and will not wish to curse them." He said, "I will remember their iniquities, and the curse will come upon the remembrance of their iniquities."
And he set his face toward the wilderness. As he interpreted it,

Verse 2

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Eye: —And Balaam lifted up his eyes. He sought to cast a spell on them, and behold, the mountain of Jesse brought three of his oxen.
A shepherd and a high spirit and a broad soul, the Amorites are said to be on high,
who are near to his tribes. He saw that every tribe and tribe were gathered together and were not united, he saw that there was no opening for their
lives: they were directed this way and that way, so that he would not look into the tent of his
friend: and the Spirit of God came upon him. He thought in his heart that he would not curse them.

Verse 3

His son was Ber. As it is said, "For him is a fountain of water" (Psalms 114); and their two sons were greater than their fathers, their fathers were greater than their sons in kingdoms, and Balaam was greater than his fathers in prophecy - Mena son of Perez - Balak son of Zippor: it was (Sanhedrin 15; Tanhuma)
The eye is closed. His eye is opened and goes outside and the light of his heart is seen to be open, and his tongue is like a snake, so that it will sit and turn and swallow (Avoda Zara 69); and his many will say, according to what he said and counted the fourth of their counsels to Israel, when will a drop come from the birth of the righteous one whom the Lord has accepted, who will sit and be set apart Israel—who among them, he said in his heart, who is holy and whose ministries are holy, that he should be able to speak these things? And on this matter the opening of the eye, as it is translated—Shim the eye is closed, his eye is closed, Balaam's eye (Nada 10:1); and there is a man who is blind and does not say that the eyes are closed, as if he were blind in one of his eyes, and on the one who said that the eye was closed: it was (Sanhedrin 15:1)

Verse 4

He fell and his eyes were opened. His translation is simple — that nothing was seen of him except at night when he was lying down; and his teaching: When he was blind, he had no strength to stand on his feet and fell on his face, according to: that he was blind, and he was afraid of being blinded by him while standing upright before him.

Verse 5

:How good are your tents. Because of the sight of their openings, which are not directed this way and that—your dwellings. Your parking lots, as it is translated; in other words, how good are your tents? How good are the tents of Shiloh and Uvith: worlds in their habitation, who offer sacrifices to atone for you, your dwellings. Even when they are in a state of ruin, according to the law of the land, and they are in a state of ruin for the souls, so that it is said, "The Lord has consumed His wrath" (Lamentations 4:11), and with what has He consumed it? (Ibid.) "And a fire was kindled in Zion" (Tanhuma: Mishpatim)

Verse 6

Like streams they inclined. We were long and silent, leaning far away; His many blessings were said to be evil in their eyes, and He was so great that He had it in His heart to curse them when He said to turn His face to the wilderness, and when the place was turned: He blessed them from the eyes of those curses that He sought to say, as it is written in the passage (Sanhedrin 15:2).
: Like tents. As translated, to mean "bitter and tents" (Psalms 55:1) : The Lord planted. In the garden of Eden; to another language like tents the Lord planted — as the heavens stretched out like a tent : The Lord planted. To mean we planted it from the cold in tents, as we say "And he planted the tents of my salvation" (Daniel 11)

Verse 7

: His medals. From his lights, and his interpretation as his translation
:And sow it in many waters. For the tongue of the righteous is this — as seed sown upon the face of the waters: And Magog his king shall rise. Their first king shall subdue Agag king of Amalek: And his queen shall be exalted. Jacob shall continue and continue, and David and Solomon shall come after him.

Verse 8

God brought them out of Egypt. Who caused them to be so great? The God who brought them out of Egypt with might and main: He will consume the nations that were his enemies.
:And their strength. That which is in the midst of the afflicted. A comforter is a broken tongue, and therefore "they shall not cause it to break in the morning" (Zephaniah 3), and therefore "and with their horns I will cause it to break" (Ezekiel 23), and I say to the tongue, "It is their strength, which tears the flesh with its teeth: from round about, and the fire is in their faces, and their strength rests on their weakness."

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And half of it will be crushed. Onkelos will cut them in half, and divide them, as in (Genesis 49) "He will cut a piece of meat, and then he will cut it in half, and his tongue will be cut in half" (Judges 5:11). From the people who cut the meat in half, the Lord will cut the meat in half, and the land will be covered with their blood. And he will cut the meat in half, and he will be covered with their blood, As it is said, "For your foot is stamped with blood" (Psalm 68), and he does not move from the tongue of a smiter,
A As it is "outside me" (Deuteronomy 32), that which is dyed with blood appears as if it were outside and is unclean.

Verse 9

let them dwell in strength and might : —He lay down like a lion. As translated

Verse 10

:And he delivered. He struck this upon that.

Verse 11

Verse 12

Verse 13

To transgress the mouth of God. Here we do not say "My God" as it was said in the beginning (22:18), according to what is known: He who was breathed in the Kaaba and was troubled

Verse 14

:Going to my people. From that moment on, I saw, when my people were gone, that the Kaaba would be removed from its heights.
Come, I will advise you. What are you going to do, and what is the advice? Their God is the one who hates evil, as you know in the passage (Sanhedrin 16); you know that Balaam gave this advice to make them stumble in evil, as the Lord said: "Behold, this is what the children of Israel will do to the word of Balaam" (Numbers 31) that this people will do to
your people. The short answer is this: I will advise you to make them stumble and I will tell you what they will do: To afflict Moab in the latter days — "and to crush the borders of Moab"; the translation interprets the Hebrew as short.

Verse 15

Verse 16

And the knowledge of the Most High. To set the hour that is to be set (Sanhedrin 15)

Verse 17

:We will show you. I see that Jacob and his greatness are praised, but not now, but later, like the path of a star. As they translate it, it means "the path of your bow" (Lamentations 2), as if a star passes like an arrow, and in the language of the Distant, as if to say, "There will be luck."
And the tribe arose. King Roda and Mushel
And the edge of the Moabites. This is David of whom it is said, "He laid them down on the ground and measured two cords to the wall": And the body (2 Samuel 8) and
the croak. To speak of a lie, as it is said, "I have called" (2 Kings 19), "You have dug a pit for a pit" (Isaiah 51), "It shall be called the nightingale" (Proverbs 30), Purir Balaaz
:All the sons of Seth. All the nations, all of them, will come from Seth, the son of Shel, the firstborn of Adam.

Verse 18

And he shall inherit the goats. Israel shall be his enemies.

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Verse 19

:And descended from Jacob. And there shall be another ruler after
Jacob, and he shall destroy the remnant of the city. The reckoning is for Edom, which is Rome, and of the king of the Messiah it is said
thus, as it is said: In him "And he shall descend from sea to sea" (Psalms 22) "And there shall be no remnant of the house of Esau" (Job 18)

Verse 20

And he feared Amalek. And he was consumed in his terror of Amalek, and thus
he was destroyed, and after him was destroyed, the beginning of the nations of Amalek. And he went before them all to fight against Israel, to destroy them
by their hand, as it is said, "Thou shalt utterly blot out the remembrance of Amalek" (Deuteronomy 25).

Verse 21

And he saw the Kenites. According to the Kenites, he was a descendant of Amalek, as it is said, "And Saul said to the Kenites"
and so on (1 Samuel 15), and later he remembered Amalek; the greatness of the sons of Yitro was perfected, as it is said
of them (Deut. 2:11) "You have heard many times, you have been defeated" (Numbers 10; Sanhedrin: 144)

Your seat is firm. I am the one who has earned it. Were you not with me in the counsel, "Come, let us be wise" (Exodus 1), and
now you sit firmly and as a stronghold for Israel (Sanhedrin 16)

Verse 22

For if it be to be destroyed, Cain, etc., your brother, who has been determined to do this, that you will no longer be troubled by the
world, for even if you go into exile with the ten tribes, and you become a fire from the place where you settled, what? How long
will
Assyria exile you? How far will it be that it will destroy you? What is the matter with you? This is not a concern for the world,
but a shaking from place to place, and a return with the rest of the exiles.

Verse 23

And he took up his parable, etc. As if to remember the captivity of Assyria, saying, Alas! who can live by his name, who can revive
himself from his place of worship? Let not the destroyer of worship set his face against him, and let him stand: Sennacherib
shall destroy and confound all the nations, and yet he shall come again.

Verse 24

:From the hand of the Kittim. And the Kittim, who are the Romans, will pass over with great armies against Assyria.
And he passed over. And he tormented those who
were beyond the river: And he also perished. And so Daniel departed "until his life was cut off and his mind was destroyed" (Daniel 7)
And ships. Great ships, as it is written (Isaiah 33) "And my great ship," translated "And my great ship" (Yoma 87).

Chapter 25

Verse 1

:Bashtim. Thus it is said:
To commit whoredom with the daughters of Moab. By the counsel of Balaam, as it is written in the book of Chaldea (Sanhedrin 16)

Verse 2

And they bowed down to their gods. When he stood up, he said to her, "Hear me," and she came out like a naked woman: she wiped
her lap and said, "He has bowed down to this one."

Verse 3

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Paor. For the name of those who cry out before Him at the mouth of the sea and who are a shepherd, and this is His work (Sanhedrin: 60): And the anger
of the Lord was kindled against Israel. He sent a plague among them.

Verse 4

Take all the leaders of the people. Judge the workers for Peor.
:And he nailed them. The workers and he
nailed them. He is a hanged man, as the sons of Saul were called, "And they were dedicated to the Lord" (2 Samuel 21:6), and the name is: a hanging man (Sanhedrin 34); he was stoned and all who were stoned were hanged (Sanhedrin 45) facing the sun. In the sight of all. And the sun shows the sinners, the cloud is folded from before him, and the heat shines upon him.

Verse 5

Israel is eighty They killed every man his own people. Every one of the judges of Israel was the one who killed two, and the judges thousand: ten thousand and eighty thousand, as it is written in the book of the covenant (page 18):

Verse 6

And behold, a man of the children of Israel came. The tribe of Shechem, the son of Shimon, gathered together under Zimri, who was their leader, and said to him, "We are condemned to death, and you, Joseph, and all the rest, as you have said in this matter, behold, these are the ones who are burned alive." (Sanhedrin: 52)
You are the politician. You are false, daughter of Tzur.
In the sight of Moses. They said, "Moses, is this forbidden or permitted?" If you say forbidden, "Who will let you go?" Then you will know, and they will weep. She disappeared from
his sight, and they all wept; At the calf Moses stood against sixty thousand, as it is said, "And he shall grind them until they are very fine" and so on (Exodus 32), and here his hands became weak? Was it not like the hands of Sheba: Phinehas, and he shall take away the vision he saw (Tanhuma)

Verse 7

He said to Moses, "Receive me from the hand of the Aramean fire-eater." And Phinehas saw it. He saw what he had done and remembered how the jealous Canaanite had struck him. He said, "We have sinned against the LORD, and he has taken a spear in his hand, etc." (Sanhedrin 52)

Verse 8

:To the tabernacle. To the tabernacle
To the grave. As it is said, "And the life and the grave" (Deuteronomy 18), it is meant to be remembered among the sons of Shel Zimri and Nakbat: Shel and all of them saw that Shel did not kill them for nothing, and many miracles were done by him, as you know.

Verse 9

Verse 10

Verse 11

Phinehas son of Eleazar son of Aaron the priest. According to what the tribes were despising him — Have you seen this son of Put, who made calves for my father and his mother, and killed a leader of a tribe of Israel? For your sake the inscription came and they will spare him later: Aaron (Sanhedrin 52)
They envied my envy. They avenged my vengeance — they cursed the curse that I had to curse; all the tongues of envy: it is he who strives to avenge the vengeance of a word, Enf"ment Bela"z

Verse 12

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My covenant of peace. May he be a covenant of peace, like Adam who maintains goodness and kindness to those who are with him: goodness, even here the Lord has explained his peace.

Verse 13

:And it came to pass. This is my
covenant, but to Aaron, a covenant of an everlasting priesthood. But by reason of his grave I gave the priesthood to his seed, even to Aaron, and not to his sons who were anointed with him, nor to their children who were born to him after the anointing. But Phinehas, who was born before them, and was not anointed, did not come to destroy the priesthood until now; And because they were changed in sacrifices (page 111), Phinehas was not made priest: until he had killed Zimri.
To his God. In the path of his God, as it is said, "You have made me jealous" (Numbers 11), "And I was jealous for Zion" in the path of Zion : —(Zechariah 8)

Verse 14

:And there is a man of Israel, etc. In the place where the righteous is praised, the wicked is condemned (Tanchuma) The head of the father's house is heard. For one of the five daughters of the fathers who were of the tribe of Simeon; This is — for the one who praised Shel Phinehas, who was jealous because of this, did not restrain himself from being jealous for the desecration of the name, Thus the one who wrote is the one who struck.

Verse 15

And there is the woman who strikes, etc. To inform you that you have been hated by the Midianites — who have made the king's daughter a prostitute in order to make Israel sin (ibid.)
Head of Amot. One of the five kings of Midian, "Evi, Rekem, and Zur" and others (Numbers 31:8), and he was considered the most important of them, as we say, "head of the nations," and he acted shamefully in his own eyes: to desert his daughter, his third was disgraced (ibid.).
A father's house. Midian had five fathers' houses: "Ephah, and Epher, and Hanach, and Abida, and Eldaah" (Genesis 25:15), and this was the king of one of them.

Verse 16

Verse 17

Against you, as an enemy, they are: —A bundle. As it is remembered, preserved, to the tongue of God.

Verse 18

For they are your enemies, etc., because of a foolish thing. They have caused their daughters to commit whoredom, in order to cause you to err after the manner of Peor. And Moab was not commanded to be destroyed, because of Ruth, who was about to go out from among them, as they say: "When he came, he came" (32:2).

Chapter 26

Verse 1

And after the plague, etc., there is a parable of a shepherd who was attacked by wolves among his flock and killed some of them, and he was the one who kept them to know the number of those who were left; another thing — when they came out of Egypt and were given to Moses, they were given to him: in number, now that he was about to die, and to the one who returned his sheep, he returned them in number (Tanhuma)

Verse 2

:To the house of their father. They shall be assigned to the tribe of their father, and not to the tribe of their mother (Baba Batra 19)

Verse 3

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And Moses and Eleazar the priest spake unto them, and spake unto them concerning this thing which the place commanded to number them, saying, Speak unto them, saying, Thou shalt number them from twenty years old and upward.

Verse 4

As commanded, etc. There shall be among us twenty years and above, as it is said, "All that go beyond the commandments": etc. (Exodus 30)

Verse 5

The family of Hanaki. Because the nations despise them and say, "Why do these people claim to be superior to their tribes?" Do they believe that the Egyptians ruled over their ancestors? If in their bodies they were rulers, light and heavy in their wives, according to you the Lord has cast a name upon them — the One on this side and the One on that side — saying, I am a witness against them that they are the sons of their fathers, and this is what is interpreted by the hands of David (Psalms 122) the book of the Chanoch, this name is a witness against them for their tribes, according to you in all of them as "My tribes are a witness to Israel" is a strange word, but on the right hand side it is not necessary to say "from the tribe of the right hand" because the name is fixed in it — Yod"d Barash: 1:1 at the end (Yalkut Shimoni)

Verse 6

Verse 7

Verse 8

Verse 9

: Which is the command. Israel upon Moses :
'By their fire. The people upon the
The command: They provoked Israel to quarrel with Moses, and they made him speak evil of them.

Verse 10

And they were for a sign and for a memorial, "that no stranger should come near" (Numbers 17) to divide the Ood: on the priesthood

Verse 11

And the sons of Korah did not die. They were in the beginning of the council, and in the hour of the division they contemplated a return in their hearts, according to You: They will be cut off from a high place in Gehenna and they will dwell there (Sanhedrin 11)

Verse 12

Verse 13

To shine. It is dark, to say it is bright, but the tribe of Ohad is idle, and there are five from the tribe of Benjamin, the mountains of the ten sons of Yared go down to Egypt and here there is no manna but five, and there is Etzbon on the shore, the mountains of Sheba are seven from the tribes (Tanhuma); and I found in the Jerusalem Talmud that when Aaron was anointed, clouds of glory were removed, and they came The Canaanites refused to fight against Israel, and they set their hearts on returning to Egypt, and they returned after them many journeys—from Mount Akon to Moserah, where Aaron died" (things that we say, "And the children of Israel journeyed from the wells of the children of Yaakan to Moserah 10:11), and was it not in the mountain of death, and from Moserah to the mountain of Shimonah, six miles of journeys to the wilderness? But they turned back and pursued the sons of Levi after them, to drive them back, and slew of them seven families, and of the sons of Levi four families fell: of the sons of Shimei and Uzziel, and of the sons of Yitzhar there was none. They slept here except for a family.

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I knew what it was (Yerushalmi Talmud, Sotah I); and Rabbi Tanhuma the bald man preached, and the fourth part did not mention his name in the plague in the matter of Balaam, but according to the loss that was lost from the tribe of Simeon in this count: The first in the Sinai Desert, it appears that a total of twenty-four thousand fell from the tribe of Simeon.

Verse 14

Verse 15

Verse 16

To my ears. I say that this is from the tribe of Etzbon (Genesis 46), and I do not know why it is not called: from his tribe after his name.

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

To settle. It is Job who is said in the book of the coming down from Egypt, since all the families were named after the people who came down from Egypt, and the one who was born from there, and the families were not named after them, except the families of Ephraim and Manasseh, who were all born in Egypt, and Arad and Naaman, the sons of Bela the son of Benjamin; And I found in its foundation that Rabbi Moshe, the preacher, said that the faith descended from Egypt when it was a passover from them, so they were divided into families like Hezron and Shelah of Asher; And if it is a legend, it is said that the sons of Leah were the sons of Tob, and Heber and Malchiel were the sons of Tob, and if not, I say that Bela had many sons, and from these two, Ard and Naaman, each one of them came from a large family, and the children of the rest of the children were called by the name of Bela, and the children of the two They were named after their name, and therefore I say of the sons of Machir that they be divided into two families, one named after his name, and one named after the name of Gilead his son; Five of the tribes were missing from his sons, including Benjamin. Here the prophecy of his mother, who called him Ben Oni, Ben Aninothi, was fulfilled, and in the battle at Gibeah (Judges 20), it was all fulfilled. This is my finding in the foundation of Rabbi Moshe the Sermon.

Verse 25

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Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

And these are the sons of Shuthalah, etc. The rest of the sons of Shuthelah were called by the name Shuthelah, and from Me'eran came a large family and was called by its name, and the sons of Shuthelah were counted as two families. Go and calculate ˀ and you will find in this passage that there are fifty-seven families, and from the sons of Levi, Shimon, there are sixty-five, and this is what we say, "As for you, "The few" and "The few" are five of you who are lacking from the families of all the peoples, who are seven. Even to add to his discourse, I understood from its foundation that Rabbi Moses the preacher, I called for a

Verse 37

Verse 38

He is my brother who went down to Egypt, and if he is called by the name of Joseph, he will be his brother and a descendant of him: he will be called the last of them.

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Verse 39

:To their subjugation. He is a mocker, because Joseph was a seer among the nations.

Verse 40

Verse 41

Verse 42

:For their sake. He is sensitive.

Verse 43

Verse 44

Verse 45

Verse 46

And there was a daughter named Asher. According to her, she lived in a place where she was hated (Seder Olam)

Verse 47

Verse 48

Verse 49

Verse 50

Verse 51

Verse 52

Verse 53

To these the land shall be divided. And there shall be none of the ten, though they should come to the end of the ten before the land was divided; for the seven years they were to conquer, and the seven years they were to divide, they shall not inherit the land, but these six hundred thousand.

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And a thousand, and if one of them had six sons, they would not take anything except their father's share for himself (Baba Batra:17)

Verse 54

The rabbi's inheritance increased. To the tribe that had the most people, a large portion was given, and even though the portions were not equal, the mountains of all the mountains were divided according to the number of the tribe, and they were not done except by lot, and the lot was by the Holy Spirit, as is explained in the Book of Revelation (page 122): Eleazar the priest was clothed in lights. And the Lord said in the Holy Spirit, "If the tribe of so-and-so goes up, the boundary of so-and-so goes up with him, in my book, and the tribes are written in twelve lines, ten cubits, and twelve borders, twelve cubits, and the one who carries the measuring rod in his hand shall go into it and take two cubits, and he shall go up in his hand a measuring rod for the name of his tribe, and a measuring rod for the border of the land." If, and the lot itself were to cry out and say, "I am the lot, I have come to the border of so-and-so, to the tribe of so-and-so," it would be said, "By lot," and the land was not divided by measure, by the six borders of the tribe of Mashbah: from his companion, except in the case of Shuma, the house of Kor is bad as opposed to the house of Sa'ah is good, all according to the blood.

Verse 55

The names of the tribes of their fathers. These are they that came out of Egypt; the inscription is changed, "This is the inheritance of all the inheritances of the Torah, for in all the inheritances the living inherit the dead, and here the dead inherit the living, as in the case of the hunt?" Two brothers who came out of Egypt had sons when they came to the land, one of them had one and the other had three, one took one portion and the third took three, and it was said to them, "The land will be divided," and their inheritance returned to their father, their father, who later took the sons, —their father's tents will inherit and they will all share equally, and this is We are told that the names were divided according to the ancestors who came out of Egypt, and if from the beginning they were divided according to the number of those who came out of Egypt, then they would not have taken four parts, but two parts, now they have taken four parts (my books; In the book of Judges:
17:17, it is written, “And they gave Hebron unto Caleb, according to the word of Moses” (Judges 1:17), and it is said (Joshua 19:19), “At the word of the Lord we gave him the city of Asher” (My books).

:From their father's tents. Let them go forth as slaves and servants.

Verse 56

According to the lot. The lot was speaking, as I interpreted, saying that it was divided by the Holy Spirit {thus it is said: Joshua 19:19) "by the mouth of the Lord"{

Verse 57

Verse 58

These are the families of Levi. The families of Shimei and Uzziel are missing here, and a portion of the Izharites is left.

Verse 59

Which thou borest unto Levi in Egypt. Thou gavest her birth in Egypt, and there was no woman that gave birth to her in Egypt, when they were gathered together within the wall, thou gavest her birth, and she was complete in number seventy, of the mountains of Perath, where didst thou go forth but sixty: and she was nine.

Verse 60

Verse 61

Verse 62

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For they did not function among the children of Israel. To be numbered among the sons of ten years, what is the taste? For He did not give them an inheritance, and the numbered among the ten years were the sons of Nahal, as it is said, "A man according to his commandments shall be given:" His inheritance

Verse 63

Verse 64

And in these there was no man, etc. But the women were not circumcised, because they loved the land, men saying, "We have given a head and a bride from Egypt," and women saying, "We have given: we will possess it," thus the story of the daughters of Zelophehad is related here (Tanhuma)

Chapter 27

Verse 1

To the family of Manasseh son of Joseph. Why should we say? And this is not a grave, said the son of Manasseh, but it is said to you, Joseph loved the land, that we said, "And you shall exalt my power" and the other (Genesis 50) and his daughters loved the land, that we said, "Give us possession of it," and to teach you that they are all righteous, that all of whom know that his deeds and the deeds of his fathers are hidden, and the writing will detail it to you. In one of them, to be praised, this is the righteous son of the righteous, and in another (2 Kings 25), knowing that all are foolish, they are foolish, as in "Ishmael the son of Nethaniah the son of Elishama: those who are remembered with him were
wicked (the books) of Malachi Noa, etc. And to the latter (in Numbers 11) he says, "And it shall be that she shall be sick, and shall be sick," says: Shekelan Weights — This is how it is, so that we can change the order (name)

Verse 2

Before Moses and before Eleazar. The Maggid says that they did not stand before them until the fortieth year, after the name of Aaron (ibid.)
Before Moses. And then likewise before Eleazar? Is it possible that if Moses did not know Eleazar knew? But the scribe of the place and his sermon, the words of Rabbi Yosiah. Abba Hanan from the time of Rabbi Eleazar Omer says, In the house of the midrash he would be: sitting and standing before all (ibid.; Bava Batra 119)

Verse 3

And he was not, etc. According to those who came to say that he died in his sin, they were justified in saying that it was not because of the sin of the accusers and not because of the assembly of Korah that they ordered against the Kaaba, but because he died in his own sin, and he did not sin against others with him (my books); Rabbi Akiba says that he was a man who had been beaten with rods, and Rabbi Shimon says from: the Ma'afilim (Shabbat 26)

Verse 4

Why should our father's name be omitted? We are in the place of a son, and if there are no females counted as offspring, they will say: "We believe in them" (Baba Batra
Kit) because he has no son. If he had a son, would he not have been a perfect man, saying that he was wise (Ibid.)

Verse 5

And Moses brought their judgment near. The procession disappeared from his presence, and here it was interrupted by the wearing of a crown, saying (Deuteronomy 11:19; Sanhedrin 8:11) “And the matter that is too difficult for you, you shall come near to me”; that is, the hands of Moses, except that the daughters of Zelophehad were justified, and it was written on the forehead (Baba Batra 119; Sanhedrin 8:11)

Verse 6

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Verse 7

Thus it is written, "This is what the Lord has revealed to me on high, saying, 'Thus you, daughters of Zelophehad, have spoken.' As translated, "Yahuth": You have seen with your eyes what your eyes have not seen. Moses (Tanhuma): Yes, daughters of Zelophehad, you have spoken. You are beautiful, O blessed Adam, whom the Lord has accepted, O grateful to His words (Spirit) Nathan, you will give. Two parts, the part of their father, who was among those who came out of Egypt, and his part with his brothers in the possessions of Hepher :) (Baba Batra 118) on the name of Sheba, you will pass over —and you will pass over. To the tongue It is a transgression, because he does not give a son to inherit it. This is the meaning of "the inheritance shall not be transferred" (Numbers 36) - the inheritance shall not be transferred from tribe to tribe, but Shebna and Elah shall inherit it, and so on, and you shall transfer his inheritance to his daughter, - it is mentioned only in the next generation (Baba Batra 12:2): "In all, it says, "And you shall give" and in the next generation it says, "And you passed by"

Verse 8

Verse 9

Verse 10

Verse 11

:For the rest of his family, those closest to him. And there is no family named except from the father's side (Ibid. 19)

Verse 12

"Give them," said Othi, "to the mountain of the Hebrews. Why did you come here?" As the Lord said, "The place was given as an inheritance, where is the cut-off and I will gather it into the land?" Did the Lord say, "I will gather it in the place where Moses gathered it into the inheritance of the children of Gad and the children of Reuben?" Shamach said, "As it is said, 'Shetar' stands.'" This is my vow; a parable to a king who decreed that his son should not gather at the gate of his palace, and he gathered at the gate, and he was a little one, and he said to Behind him, to the courtyard and he behind him, to the terrace and he behind him, like a dove returning to the assembly him: My son, get out of here and go, you are forbidden to gather (my books)

Verse 13

him, "for that —When Aaron your brother was gathered. Wherefore Moses sought to kill Sheol Aaron (Ibid.); "Therefore, are you not better than which ye have not sanctified" (Deuteronomy 14:11), if ye have sanctified me, is not your time to be cut off yet? (Ibid.); in every place where it is written that ye shall die, it is written that ye shall be cut off, according to the decree that was decreed upon the generation of the wilderness, that they even should die in the wilderness for the sin of Sheol. Believe it, therefore Moses asked that a book be written for him, lest they should say, "It is all because of him," and he was one of the transgressors. It is like two women who were in a house of judgment, one with a defect and the other with a Shabiyyah and so on, even here in every place where the remembrance is given, the remembrance of the Surhanan, to know that it was not: in them, but this is in the heart (Yoma 5:6)

Verse 14

They are the ones who are from the holy quarrel. They are alone — there is no other sin in them; they are — they who rebelled in bitterness, they are the ones who rebelled in the waters of the storm, they themselves who rebelled in the desert of the cold.

Verse 15

And Moses spoke to the Lord, etc. To the wise, the righteous are tested, when they are dismissed from the world, they give rest: Tzarkan, and Uskin in the Tzarkei of Tzibor (My books)
: To say. He said, "Tell me whether you are giving them a furnace or not." (Ibid.)

Verse 16

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The Lord will command. When Moses heard that the place was given to Zelophehad's daughters, he said, "The time has come for my sons to inherit my greatness." Then the Lord said, "It is not so, O God, that you have gone up in your mind before me, that I may know my needs, and that I may be saved." And this is what he said: Solomon (Proverbs 27): "He who cultivates figs will eat their fruit" (Tanhuma)

God of the Spirit. Why do we say? I said before him, Lord of the world, before you is revealed your knowledge of each one, and none is like the other, who is a guide over them, who will suffer each one according to his knowledge :)Yalkut Shimoni)

Verse 17

Who went out before them. Not as the kings of the nations sit in their houses and send their armies to war, but as I did, when I fought with Sihon and with Gog, as it is said (in Numbers 21), "Do not fear him," and as Joshua did, as it is said, "And Joshua went unto him, and said, 'Is he not he?'" and so on (Joshua 5:11). And so in David it is said (1 Samuel 18): "He who goes out and comes in before them" goes out at the head and is gathered at the head (Spirit): and who brings them out. In his rights

And whoever brings them, do not do to them as you did to me, for I am not a church —And what they will bring. With his rights. Da"a planter on earth (Yalkut Shimoni)

Verse 18

He was ready to lead his sons away from the place of Ashrach Shez. —Take it. We took it in words: Go. The one who is tested is yours, the one who is known.
:Whoever has a spirit in him. As you have asked, he will be able to go according to his spirit, each one of them (my books)
And you shall lay your hand on him. Let it be interpreted that it may be required in your life, so that they may not say of him, "Was it not for him to lift up his head in the days of Moses?"

Verse 19

And it was commanded with him. Regarding Israel, know that they are stubborn, they are rebellious, because of the manna that you will receive from me (Book: Numbers 11)

Verse 20

:And you shall give me a crown of thorns upon it. This is a leather chariot
before me. And not all the thorns, and we shall make it for Midian before Moses as fire before Joshua as a brick (My book; in the next: See the Lord): That all the
congregation of the children of Israel may hear. Let him be led by him with honor and fear, as you are led by him.

Verse 21

And he shall stand before Eleazar the priest. And he shall say unto him, Behold, thou hast asked, that this honor shall not depart from the house of thy father, and he shall say unto him, Yehoshua shall be thy servant unto Eleazar (Tanchumah):
And he shall ask him. When he shall command thee to go out to
battle, according to his mouth. Shel Eleazar
:And all the congregation. Sanhedrin

Verse 22

And he took Joshua. To take him in words and to inform him of the gift of the reward of the Persians of Israel for the world to come (my books)

Verse 23

And he rested his hands. In the eye of Joppa, more and more of what was revealed, of which the Lord said, "And you shall rest your hand," and he did it with the palms of his hands, and made it like a vessel full and overflowing, and from its fullness his wisdom in the eye of Joppa :)Ibid.

:As the Lord said. Even in the matter of praise — we will give praise to him.

Chapter 28

Machine Translated by Google

Verse 1

Verse 2

Command the children of Israel: What is said concerning the ascension? The Lord will command, says the Lord, until you command me over my children, command my children over me, like the daughter of a king who was freed from the world and was in charge of the burnt offering over her children, and so on, as it is written in the book of my sacrifices. This is the blood for my bread. These are the commandments, and therefore it is said (Leviticus 3): "And the priest shall burn them on the altar for bread." "Woman" (books) :For my sake. Those who are given to the men of my altar Be careful. He will be a priest and a Levite, and Israel will stand on his high places, from here to there, and you will build pillars: (Ta'anit 26) :in his time. Every day is the time of the constant ones

Verse 3

And you said to them: A warning to the house of Din (my books) two days a day. Its simplicity, and its essence is to teach that it will be slaughtered as against the day — always a morning star: in the west and a star among the Arabs in the east a star of nature (my books; Yuma 62)

Verse 4

The one lamb. Although it is said in the parshah and the commandment, "And this is what you shall do" and the like (Exodus 29:33), it was a warning for the days of the full moon, and here it is a commandment for generations.

Verse 5

:Basket for offering. Offering of offerings

Verse 6

The work at Mount Sinai. As the days of the full moon were; Daa — The work at Mount Sinai, Hekich Olat — It is written in it (Ibid. 24) “And they came near before the Torah, a sign that — Always for the Olat of Mount Sinai: in the basins,” teaches the error of all my arguments (my books)

Verse 7

:And drink. Wine In the Holy of Holies. On the altar they shall offer sacrifices. : A wine that is drunk. A wine that is drunk, a detail of a wine from a winepress (Bava Batra 27)

Verse 8

:Smell fragrant. Put a spirit before me that I have spoken and my will was done (My books)

Verse 9

Verse 10

The Sabbath offering is on its Sabbath. And if the Sabbath offering is not on another Sabbath, then the one who did not offer on the Sabbath, I hear: He shall offer water for the next Sabbath, the verse "on his Sabbath", says that if his day is past, his sacrifice is void (my book)

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On the daily sacrifice. This is a musafin, only those two rams are for the daily sacrifice, and it says that there is no: a ram except between the two rams, and so in all the musafin it is said about the daily sacrifice for this talmud

Verse 11

Verse 12

:And three tenths. As a judge of the cattle, they are appointed in the division of cattle.

Verse 13

Verse 14

This is the new moon sacrifice. If its day is past, its offering is null and void, and it is not accepted.

Verse 15

And goat hair, etc. All the cities of the musafin were not to atone for the defilement of the sanctuary and its sanctuaries, all as it is explained in the Tabernacle of the Swearing (page 9), and the first city was changed to a new city in which it was said, "To the Lord"; to teach you that no one knows sin except the Kaaba alone, who atones for the fact that there is no knowledge in it, neither at the beginning nor at the end, and the rest of the cities to Madin From him; and his teaching in the legend, the Kaaba said: "Bring a cow to me for my sin: the moon" (Khulin 6)

:For the continual burnt offering he shall make all this sacrifice.

:And they were forgiven. There is no "and they were forgiven" in the verse, as there are no forgiven sins.

Verse 16

Verse 17

Verse 18

All the work of a servant. Even the king who called you, like the lost word, is permitted in the heat of the day, for a certain time: forbidden in the 19th century.

Verse 19

: Bulls. As against Abraham, where it is said, "And to the cattle Abraham's land" (Genesis 18):
Rams. As against Illo, where Yitzhak had
sheep. As against Jacob, where it is said, "And the Chaldeans Jacob separated" (ibid. 30); in its essence, Rabbi Moshe said: The sermon I saw this

Verse 20

Verse 21

Verse 22

Machine Translated by Google

Verse 23

Verse 24

:You shall do these things for the day. May it not be a feast or a feast like the feast of the Lord (my books)

Verse 25

Verse 26

And on the Day of Firstfruits. The Feast of Weeks is called the Firstfruits of the Wheat Harvest after the two loaves of bread, which are: the firstfruits of the grain offering that comes from the New Moon (menchot pd)

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

They shall be pure for you and your sacrifices. Even the sacrifices shall be pure, for the multitude of them shall be: for the offering of a burnt offering is unlawful for sacrifices (Ibid. 17:11).

Chapter 29

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Machine Translated by Google

Verse 6

:Except for the New Year's Eve. The New Year's Eve is the first day of the year.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

:Besides the sin of the villages. The hair that is done before the aforesaid after death, that is also a sin: and the continual burnt offering. And besides the continual burnt offering, the continual burnt offerings shall be made.
Apart from the Olat—and their descendants. It is given on the written shekel and on its making, and it is for the sake of the commandment of the perpetual and the offering of the shekel and their drink offerings, and so all the drink offerings mentioned in all the feasts outside the offerings of the feast, shekel and their drink offerings, and their drink offerings, and their drink offerings, are given on the shekel, and they are not: for the sake of the commandment, the shekel of their drink offerings is It is added as a reminder to ourselves every day.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

And their offerings and their sacrifices to the bulls. The fruits of the feast are seventy, as against seventy nations, and they are few and far between: it is a sign of their wholeness, and on the days of the sanctuary they are protectors over them from torment (Sukkah 55).

Machine Translated by Google

And to the sheep. As against Israel, who were called "scattered" (Jeremiah 50), and they are fixed, and their number
M Ninety-eight, to consume ninety-eight of them are curses in the second Torah; in my tongue we will say and we will be saved
On the two days of the week, and the tongue does not change except to exhort, as the rabbis of the Zil (my book; Shabbat 55) said, on the second day and
their water, on the sixth day and their water, on the seventh day as they judge, from the name of the day of the week from the name of the mountain, here is
the hwaitter a reference to the water being purified from the Torah on

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Machine Translated by Google

Verse 33

Verse 34

Verse 35

—You will have a gathering. You will be arrested for the purpose of making a king; I say, the gathering is an arrest, a teaching of the argument of Lina; and they taught in the story according to the saying that for every day of the week they sacrificed a leg as a sacrifice for seventy nations, and they did not understand the way, saying: The place in Baksha asked of you, Make me a small meal so that I may have one of you (Sukkah 55)

Verse 36

One bull, one ram. As against Israel, they delayed me a little longer, and the tongue of a debt is this, like sons who are separated from their father and he says to them, "It is hard for me to separate from you," they delayed him even one day, a parable to a king who made a feast, as it is said in the tabernacle of the Sukkah (ibid.); and in the midrash of Rabbi Tanhuma: To teach Torah the way of the land of Shemi The first day they will eat meat, the next day they will eat fish, the next day they will eat meat from a beast, the next day they will eat a little one, the next day they will eat greens, they will eat and go like the wild animals of the festival.

Verse 37

Verse 38

Verse 39

These are the things you shall do to the Lord at your appointed times. This is the thing that is required for your vows. If you come to the generation of sacrifices, it is a commandment in your hand, whether vows or freewill offerings that you vow throughout the year, the offering of the sacrifice, that he may not be able to return and go up to Jerusalem and offer his vows, and he is found a stranger in Babylon,

Chapter 30

Verse 1

And Moses said to the children of Israel: To clarify the matter, the words of Rabbi Yishmael, according to Shaad Kan, his words are from Makum and the interpretation of vows begins with his speech to Moses, it is necessary to clarify its beginning and say that Moses returned and said this parasha to Israel, because if it were not so, it would be heard that I did not say this to them, but in the interpretation of vows :He began his speech.

Verse 2

The chiefs of the tribes. A portion of honor was given to the princes to teach them the beginning and then to all the children of Israel; and from whence came the rest of the words? The Talmud says (Exodus 34): “And Aaron and all the leaders of the assembly sat down before him, and Moses spoke to them, and afterward all the children of Israel came near.” And what is the meaning of this statement here? For example, if a vow is broken by a single person, and if there is no single person, then a vow is broken by three of the unbelievers; then it is permissible for the Rabbis to say that the (And Moses read this parsha, "Is it not for the men of Belbad?" We say here, "This is the matter," and we believe. When it was said, "Speak to me," what was it to you? We said to Aaron and his sons and to all the children of Israel. This is what we said to them all (Books; Vows 8:11): "Aaron" and Co.

Machine Translated by Google

This is the thing. Moses prophesied in "Thus saith the Lord in the middle of the night" (Exodus 11) and the prophets prophesied this thing from afar — in "Thus saith the Lord," Moses added to them that he prophesied in tongues, "This is the thing." This is it, saying that the wise man in tongues of the law, and in Baal in tongues of the cow, in tongues of the writing here, and if they changed — : There is no prohibition and no violation (My books; Vows (7)

Verse 3

Vow. Shall the Lord God of hosts say, I will not eat, or will not do, the word of so and so? Shall he eat, or shall he swear, that he shall eat carrion? I will call upon him, that according to all that proceedeth out of his mouth he shall do? To forbid is to forbid the permitted: and not to permit the forbidden (my books)
May his word not be in vain (Ibid.) : —His word will not be broken. Just as his word will not be defiled

Verse 4

:At her father's house. Her father's inheritance, and even if she is not in his house
(there) in her youth. And there is no minor or adult, the minor has no vow, and the adult has no inheritance, her father has to break her vows; and who is this minor? The rabbis said, "A daughter is eleven years old, and on one of her vows, she is examined carefully, if she knows in whose name she vowed, and in whose name She was consecrated, she vowed a vow, she was twelve years old and one day old: she did not need to be tested.

Verse 5

Verse 6

And if her father dissuades her, if he dissuades her from the vow, it is as if he had broken it. This is a curse, I do not know what it is, when he says, "And in the day that a woman hears a sign, and a cow" (verse 9), he means that he says, "This is a cow." And it is simplified to mean a prohibition and a prohibition, and so on, "And why do you curse" (Numbers 32), and so on—"Who is the head, not the head of me" (Psalm 141), and so on, "And you will know my curse" (Numbers 14) :What you have taken from me

And God will forgive her. What is the text talking about? A woman who vows to be a Nazirite and hears about her offering and violates her vow, and she does not know it and goes beyond her vow and drinks wine and defiles herself for the dead, this is the one who cries out for forgiveness and yet: he is forgiven, and if those who are forgiven cry out for forgiveness, then they are not forgiven (see Kiddushin 1:1).

Verse 7

And if she were to be married to a man, would she be a betrothed, or would she not be a bride? When it says, "And if a woman's house vows," it means that she is married, and here is her fiancé, and her father and her husband come to her to break her vows, and there is no husband's inheritance, or there is no husband's inheritance and no father's inheritance, then this is not broken, and The father's calf there is no need to say, "If one of them exists
and her vows are upon her." She vowed in her father's house, but her father did not listen to her, and they did not become fruitful or established (see: My Book)

Verse 8

And a woman heard, etc.: Go and see if the husband is alive, he is alive.

Verse 9

And he broke her vow. He will be able to do so even if the father does not break it, ÿÿ"ÿÿ (verse 17) "In her youth, in the house of her father" — all: in her youth, in the house of her father (Books of Shem)

Verse 10

Everything she has forbidden for herself will stand against her. According to her, she has no inheritance from her father and no inheritance from her husband, and the scripture speaks of a widow from a married man, but a widow from a betrothed man - the death of her husband is void: and her inheritance returns to her father (Vows 8)

Verse 11

Machine Translated by Google

And if a woman's house vows, the text speaks of her marriage (Ibid. 67).

Verse 12

Verse 13

Verse 14

Every vow, every seven-day fast, etc. According to what is said, "The Baal breaks," it includes all vows in the Mishmah, for the Talmud does not break except vows of self-abasement in the heart, and they are explained in the text of —To satisfy a soul vows (page 19).

Verse 15

From day to day. You will not say from time to time, so we will say "from day to day", to teach you that there is no violation except: until it becomes dark (vows on him)

Verse 16

:After they heard. After he heard and stood up, he said, "Even if it were him, he would return and break it, even if it were him in a day, and he would bear his punishment. He was gathered under it. For he who caused them to swear to his friend, he was gathered under it: for all punishment

Chapter 31

Verse 1

Verse 2

From the statesmen. And not of the Moabites, that the Moabites were gathered together for a matter of fear, that they should be feared of them, that they should be destroyed, that it was not said, "And thou shalt not contend with them in battle" (Deuteronomy 2:11), but the Midianites were transgressed upon a quarrel, that they should not be; that is, because of two good farewells that I should get out of them: Ruth the Moabite And Naamah the Ammonite (Bava Kama 38)

Verse 3

And Moses spake, etc.: And when he heard that he had died, he did so with joy, and no other (my books): Deliver. As they translated it, to speak of the deliverers of the army — men of righteousness. Righteous, and thus "choose men for us" (Exodus 17), and thus "wise and knowledgeable men" (Deuteronomy 1).

:The vengeance of the Lord. He who stands against Israel is as if he stood against the Kaaba.

Verse 4

To all the tribes of Israel. To the Levites (my books)

Verse 5

And they delivered. To the wise man, let us examine the shepherds of Israel, how much they loved Israel, until they heard of his death. What does he say? "It is still a little while before they stone me" (Exodus 17), and from the moment they heard that Moses had died, they did not want to go until they were delivered over to Karchan (My books)

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Verse 6

You and Phinehas. The Maggid says that Phinehas was a great man compared to all of them (my book); and from whom did Phinehas go—and did not Eleazar go? The Kaaba says, Who began with a mitzvah, who killed Kedzib the daughter of Tzur, will finish it; that is, he went to avenge the avenge of Joseph my father and his mother, as it is said, “And the judges knew him” (Genesis 37); and from whom did Mizra Yitro—Was it said that Phinehas was the son of Joseph? It is said that “from the daughters of Putiel” (Exodus 6) there was an anointed one who would slaughter calves for the 17th day, and from the seed of Joseph who would graze in other—Yitzroh (Sotah 43); a word: Milhamah (ibid.)

And the holy vessels. This is the ark and the lampstand, which Balaam had with them and which made the kings of Midian flourish with sorcery, and it itself flourished with them, he showed them the lampstand in which they had placed the law and they were fallen, thus it is said "upon", and thus in Balaam it is written "upon the fallen ones on the unclean ones from the Midian—the kings of desecrated": they were desecrated" In Joshua (Tanhuma): in his hand. In his authority, and so (in Numbers 21) "and he took all his land from his hand" (My books)

Verse 7

Verse 8

Five kings of Midian. And why don't I see that the inscription says five? Why was it necessary to say five? But to teach you that they all served in the wilderness and that they all served in the wilderness (there); Balaam went there to take a hireling of ten and four thousand shekels of silver, which he slew of Israel with his counsel, and he went out of Midian to call Israel, and he took a bad counsel from them — he said to them, If when you were sixty thousand you could not have defeated them, and now in the twelve Thousand of you who came to fight him (my books) did they not give him wages from their wages and not: —to fight them? With the sword. He came upon Israel and exchanged his faith for their faith, that there are no victors except by their mouths and by the hands of prayer and supplication, and he came and took away their faith to curse them with his mouth, even they came upon him and exchanged: their faith In the beliefs of the nations that are ignorant of the sword, as it is said, "And by your sword you shall live" (Genesis 27)

Verse 9

Verse 10

Their castle. Their place of refuge is like the seat of the chiefs, who know their laws; that is, the seat of their princes, as is translated "the captains of the Philistines" (1 Samuel 6) - the captains of the Philistines

Verse 11

And they took all the spoil, etc. The Maggid says that they were strong and righteous, and did not hesitate to lay hands on the plunder without a warrant, as we say, all the spoil, etc., and about them the Kabbalah explains, "We have divided you like a flock, even the men of war, all of whom are righteous." "The wanderers" (Song of Songs 6:6) :spoil. They are a movable spoil of clothing and ornaments.

:Baz. It is a disgrace to movable property that is not adorned.

:From a client. Adam and the beast, and in the place where it is written, "I am a slave to the devil," I am a slave to Adam and the devil to the beast.

Verse 12

Verse 13

And Moses and Eleazar the priest went out. For they saw the young men of Israel coming out to steal from the spoil (my books)

Verse 14

And Moses was angry with the commanders of the army. They were appointed over the army, to teach you that the whole generation of the people is accompanied by the great ones: they have power in their hands to destroy (ibid.)

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Verse 15

Verse 16

This is what so-and-so failed in (Yalkut Shimoni: 5775) —Here they are. He says that they will be known.

Regarding Balaam. I said to them, "Even if you were to gather all the forces that are in their midst, you would not be able to defeat them. Why are you more numerous than the Egyptians, who have six hundred chariots? Come, I will give you advice, their God: for he hates lewdness, and so on." As it is written in Chalek (page 16) and in the book of Bizri

Verse 17

And every woman knew a man. He saw Baal, but she was not killed, and before the sparrow he was killed, and he saw: Baal, with her green eyes (Yevamot 6) killed. Why did he
return and say? To clarify the matter, the words of Rabbi Yishmael, that if I read: Kill every male in the womb and every woman who knows a man and all the wombs of women and children, I do not know whether to kill With the males: Yes, to live with the preacher, so it was said, "Kill him."

Verse 18

Verse 19

:Outside the camp. Let them not gather for help.

Every killing of a soul. Rabbi Meir Omer says that the scripture speaks of a murderer in the matter of the one who receives the sacrifice, and according to the scripture that the one who eats the food defiles a person with the bonds of death, as if he were to touch his own death, would he be able to do so even if he were to shoot an arrow at him and kill him? The Talmud says that whoever touches the empty space, the killer will be punished for what he touches, and what he touches is the hands of his friend, even: the killer is killed by his friend (Numbers 19)

Purify yourselves. In the waters of the wilderness, as in the case of the uncleanness of the dead, according to the words of those who say, "The graves of the Gentiles are not to be defiled in the tabernacle," as it is said (Ezekiel 34): "And I will give you my sheep, the sheep of my pasture, Adam" — you are from the beginning and from the end, for it is not said, Adam, but by the uncleanness of the flesh, that the Gentiles defile themselves in Crumb Adam - : Tents, for it is said, "Adam shall die in a tent" (Numbers 19) you and your companions.

It is not that the Gentiles receive impurity and the filthiness of this, but what is it that you are the children of the covenant, but that among you, when they come to the covenant and defile themselves, the filthiness of this (my books)

Verse 20

:And every work of the goats. To bring the instruments of the horns and the talons and the trees (Chulin 25)

Verse 21

And Eleazar the priest said, etc. According to Sheba, Moses came to destroy the wicked, to destroy the wicked, that the tribes of the nations might be destroyed from him, and so you will come out in my name to the full, as it is said, "And there was wrath upon Eleazar and upon the wicked, and so the wicked came to destroy the wicked, and so when they heard of it, behold, the rebellious (in the wilderness he came to a "Ithamar" (Leviticus 10) — "And he struck the rock" — by the hands of the wrath of God (My books; Pesach 66): "As the Lord commanded, etc. The teacher hung in his grove (see My books)

Verse 22

But the gold, etc. Although Moses did not warn you against unclean conduct, he still warns you against unclean conduct, and "you" means a little, as if to say, to forbid you from using vessels even after they have been purified from the impurity of death, until they are purified from the prohibition of eating dead bodies; and many of them said, "But I said about the gold, which you need." To pass through a rust that has not yet been removed, and this is known to the tongue, that there may be no name: rust, but the metal will be as it is.

Verse 23

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:Everything that can be put to the fire. To cook it, you must
pass through the fire. In the way you use it, it is to be roasted — whoever uses it on the hands of a brazier, they shall roast it with brazier, and whoever uses it by roasting, as the type of a skewer or a pot, they shall burn it in the fire (Idolatry 4:11)

But with what water shall he purify himself? According to the simplicity of this sin, to purify himself from the filth of death, I said to them, the scalding of the vessels is a sin to purify them from the prohibition and a sin to purify themselves from the impurity; And many of them demanded from here that they might be justified from the prohibition of adding water to the vessels of wine, and from the water of the Nida, the inscription says: Here they demanded water from which they saw the Nida, and how many are they? Forty sa' (ibid.).

And everything that will not enter the fire. Every thing that you shall not use on the hands of the light, as the type of cups and saucers: that you shall use in the furnace and not swallow it is forbidden.

: Pass through water. Dip in ink, and carefully use a metal utensil.

Verse 24

To the camp. To the Shekinah camp, where there is no uncleanness, a charge of sending from the Levitical camp and from the Israelite camp.

Verse 25

Verse 26

:Hold your head. Take the calculator.

Verse 27

And divide the man between the two arms of war, etc. Half of him to God, and half of him to God.

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

And the one who was hired was the rest of the falcon. According to the law, they did not come to collect a tax from the movable property but from the property, so he wrote this language. And the one who was hired, who came to collect a portion and to collect a tax, was flying over the falcon: 'The movable property that was plundered with the army, each man for himself, and did not come to collect a portion - from the number of the sheep and cattle

Verse 33

Verse 34

Verse 35

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Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

Verse 42

: And from the half of the children of Israel, which Moses had crossed over, for a testimony, and he brought it out to them from among the men of war.

Verse 43

And so And the congregation was divided. Thus it was.

Verse 44

Verse 45

Verse 46

Verse 47

And Moses took and

Verse 48

:The controls. The funds

Verse 49

And not absent. "Let there be no loss," and it is translated "let there be no loss," even in the Aramaic language, "loss," just as "I will make it a sin" (Genesis 31) is translated "Dahavot Shaga from Minna," and so "When Moses' seat is filled" (Samuel in you, someone is accustomed to sitting there), and so "And David's place is filled" (ibid.) —Moses' A 20 (— place is filled: his place is filled and no one sits there.

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Verse 50

:I will walk. These are anklets. :And a
bracelet. Hand.
:Earring. Ear studs
:And a sign. A sign of the house of the womb, to atone for the heart's contemplation of the daughters of Midian (Shabbat 64)

Chapter 32

Verse 1

Verse 2

Verse 3

:Atraot and Divan, etc. From the land of Sihon and Og.

Verse 4

Verse 5

Verse 6

Your brothers: To change the language is confusing.

Verse 7

And why do you say this? Remove and prevent their hearts from passing, so that they may think that you will be afraid to pass because of the war and the strength of the cities and the people.

Verse 8

:The Temple of Barnea. That is its name, and it was the holy place.

Verse 9

Verse 10

Verse 11

Verse 12

The Kenizzite: Horgo was Shel Kenaz, and his mother Shel Caleb bore Othniel (Sotah 11).

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Verse 13

And they were shaken, from "and they were shaken" (Genesis 4).

Verse 14

For example, "Year after year shall they be fulfilled" (Isaiah 29), "Your high places shall be fulfilled" (Jeremiah 7), and so on.

Verse 15

Verse 16

Let us build our nest here. They were dependent on their wealth, the remnant of their sons and daughters, who had gone before their nests for their children. Moses said to them, "Do not do this, but make the barren one barren and the young one young, and build for yourselves cities for your children, and afterward fences for your flocks" (Tanhuma)

Verse 17

And we will be saved quickly. We will be cursed with arrogance, as "the swift-footed vulture snatches away the prey" (Isaiah 8), "He will hasten: He will hasten" (the name of the Lord)
Before the children of Israel. In the heads of the armies, among whom were mighty men, as it was said in Gad (Deuteronomy 33:11), "And a fierce beast shall come up from the top of the mountain"; and Moses returned and explained to them these words (Deuteronomy 3:11), "And I will send you at the time of the feast, and you shall pass over before your brethren the children of Israel, all the children of war," and Jericho, this Reuben and Gad, established. They said: —It is written (Joshua 6) "And the deliverance passed over before them": and he sat down. In his brother's presence he sat down.
:In the fortress city. Now built

Verse 18

Verse 19

:Beyond the Jordan and beyond. Beyond the West
For our inheritance has come. We have received it in the east.

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

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To your hatred. This is the verse from the verse "Tsone and thousands of them" (Psalms 8) in which there is no "a thousand" separating the noun from the side, and "a thousand" is here after the noun in the place of "a" that is "tsone"; from its foundation, Rabbi Shel: Moses the sermon to my extent is like this

And it shall come out of your mouth, and you shall do it. For you have accepted it, that you may go to war until it is conquered and divided, that Moses did not ask of them except "and it shall be conquered ... and afterward you shall return" and they accepted it upon them "until it is quiet", the mountains of Josephus added: to delay seven days, that they may divide, and so they did

Verse 25

And the children of Gad said: They all spoke as one man.

Verse 26

Verse 27

Verse 28

And they commanded them. As it is written, "The Lord will fight for you" (Exodus 14:14).

Verse 29

Verse 30

Verse 31

Verse 32

And we will possess our inheritance. As it is said, in our hands and under our authority, the possession of our inheritance will be from this time on.

Verse 33

Verse 34

Verse 35

Verse 36

And the children of Gad —Fortress cities and sheepfolds. This is the end of a verse that is adapted from the beginning of the matter. built these cities: these cities were fenced cities and folds for sheep.

Verse 37

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Verse 38

And Nebo and Baal-meon were called by their name. Nebo and Baal-meon were called Azaz, and the Amorites called their cities after Azaz, their Shelah, and the children of Reuben gave their names to other names, and this is Nebo and Baal-meon, which were called by their name. : —Name changed

And Sheba. The sons of Sheba, and she is Sheba, which is spoken of as a high place.

Verse 39

And inherit. When translated "and you will inherit," Shevat Reish uses two parts, for the language of the inheritor and for the language of the inheritee: "He who is troubled and he who is troubled"

Verse 40

Verse 41

:Their words. Their transgressions.

And he called them the hills of Jair. According to Shelah, were they sons, called by his name for a memorial?

Verse 42

And he called her Nebach. "La" is not a suffix of "A", and I saw in its essence that Rabbi Moshe's sermon according to me was not fulfilled, "La" is a name for you, it is a rabbi, who hears his sermon as if it were not; and I wondered what he would preach about Bishtei: the boxes of the likes of La "And Boaz said to her" (Ruth 2), "Build her a house" (Zechariah 5)

Chapter 33

Verse 1

These are my journeys. Why were these journeys written? To the knowledge of His grace, there is no place, that although He decreed upon them to shake them and to move them in the wilderness, do not say that they were restless and tossed from journey to journey for forty years, and they had no rest, for there is no mountain here but forty and thirty journeys, fourteen of them went forth, all of them Gali, in the first year. Before Gezer, from the time they traveled from Rameses until they returned to Rithmah, from where they camped (in Numbers 12), "Send men to you" and Jov (where it is said, "And afterward we traveled with them from Mazzaroth" and Jov 13), and here (verse 18) it says, "And they traveled from Mazzaroth and camped at Rithmah," since he was in the wilderness from Mount Hahar to The plains of Moab—Paran; and Ood still went out from there eight journeys, which were after the death of Aaron, and thirty years they did not travel but ten journeys, that is—in the fortieth year, a shekel was found that From the foundation of the book of Rabbi Moshe. And Rabbi Tanhuma preached another sermon in it: A parable to a king whose son was sick and was taken to a distant place for his treatment, because he was a Jew, his father began to make all the journeys, saying: 'He said, Here he slept, here he was honored, here you rested your head, and so on.

Verse 2

Verse 3

Verse 4

And the Egyptians are graves. They are preoccupied with their grief.

Verse 5

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Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

And they camped in the harness. On the name of the evil tongue is a shel of spies, as we say, "What will the tongue give you? What will it add to you? Deception, half a mighty man, with burning coals of harness" (Psalms 122).

Verse 19

Verse 20

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Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Machine Translated by Google

Verse 36

Verse 37

Verse 38

:According to the Lord. Teaches a name with a kiss

Verse 39

Verse 40

And the Canaanite heard. To teach you the death of Aaron is the rumor, that the clouds of glory have been removed and as a sign that we have been given: permission to fight in Israel, according to your word, and write it down (Rosh Hashanah 3)

Verse 41

Verse 42

Verse 43

Verse 44

The Hebrews. To speak of ruins and exiles, as in "The eyes of the field" (Micah 1), "They called Jerusalem: The eyes of the land" (Psalm 9)

Verse 45

Verse 46

Verse 47

Verse 48

Verse 49

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From Beit Hashem to Abel Shatim. Here is the distance from the gate of the camp of Israel, 12 miles, as Rava bar bar said: "Cannah is for me, see for me, it is there" (Eruvin 55): "Abel Shatim." From Shel Shitim, Abel Shatim, their name

Verse 50

Verse 51

For you are crossing the Jordan, etc., and you have inherited it, etc. And how many times have they warned you about this? Did not Moses say to them, when you were crossing the Jordan on dry land, 'You shall cross over, and if you do not, the water will come in and wash you away,' and it was as Joshua (Joshua 4:34) said to them while they were still in the Jordan (Sotah:34)

Verse 52

:And you inherited. And you cast out to Shem, which was a covering of the roof with a paving of stones, "the house of their worship,"They bowed down. As translated — a stone to bow down to them with the hands and feet, as it is written, "And you shall not set up a stone for a pillar in your land to bow down to" (Leviticus 26) "from their "—Tractate: As translated

Verse 53

—And you shall inherit the land. And you shall inherit it from its inhabitants, and then you shall dwell in it, and you shall be able to dwell in it, and if not — you shall not be able to dwell in it.

Verse 54

To the one whose name it is. A short reading is this: To the one whose name it is, his fate will be

:

BIB Gabilin —to the borders of your fathers. According to the number of those who came out of Egypt (Baba Batra 117); D.A.: As for the number of the tribes

Verse 55

"And it shall be that which ye leave of them. It shall be unto you for a plague in your eyes. And for a plague that shall devour your eyes, and for a plague that shall devour your eyes." And for their sakes. The loosers will be like a hedge of thorns that will cover you, to close and imprison you: from where will he come and go: and they will bind you. As they translate it

Chapter 34

Verse 1

Verse 2

This is the land that you have been given, etc. Because there are many commandments that are practiced in the land and none that are practiced outside the land, you were commanded to write from the Egyptians the boundaries of its surrounding villages, saying to you from these boundaries and before them: The commandments are practiced (see Gittis 8).

Pray for you. Because the lot was divided by lot, it was called a lot, meaning a fall; and it is said that by the fall of the Kaaba, the leaders of the seven nations died from heaven, and they bowed down before Moses, saying, "He saw that there was no strength in them yet." (See Tanhuma)

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Verse 3

:And you shall have the border of the Negev. A south wind from the east to the west from the
wilderness of Zaan. When the shadow of Edom begins from the south eastward, the land of the nine rods; as for hunting? Three lands are
located in the south of the land of Israel: this is the land of Egypt, the whole land of Edom, and the whole land of Moab. The land of Egypt is in
the southwestern part, which is said in the parable, "This is the river that came out of Egypt, and its source is the sea, and the river that came
out of Egypt was on the face of it all." The land of Egypt The land of Egypt The land of which it is said (Joshua 13) "From the darkness
that is before Egypt," anda distinction is made between
Israel, and the land of Edom, shall be a shadow to the east, and the land of Moab shall be a shadow to the land of Edom, at the south end to
the east. And when Israel came out of Egypt, if the place desired to bring their tent closer to the land, they would have crossed the Nile
to the west and entered the land of Israel, but they did not do so, and this is what is said (Exodus 13) "And if not, God would have given them
of peace, rest by the way of the land of the Philistines," who were dwelling on the sea in the west of the land of Canaan. As for the matter
it is said in the Philistines (Zephaniah 2:11), "The people of Kereth shall dwell by the sea, a nation of Kerethites" — and it was not until
the time of the famine that they departed and went out by the way southward to the wilderness, and it is that which Ezekiel (Ezekiel 20) calls
"the wilderness of the peoples," according to which there are as many nations dwelling by it; and they shall go southward from the west
according to the From the east, until they came south to the land of Edom, they asked the king of Edom for permission to go through
his land and to gather in a land that was wide and free, and they had to go around all the south of Edom until they came south to the
land of Moab, as it is said (Judges 11): "And he sent also to the king of Moab, and he would not "Abba", and they went all the way to
the south of Moab as far as Suphah, and from there they turned their faces northward until they had compassed all the eastern border of
Shelah in its breadth; and when they compassed the east, they found the land of Sihon and Og, who dwell in the east of the land of Canaan,
and the Jordan divideth them between them, and this is what is said in Jephthah (Ibid.) "And he went through the wilderness of Bar, and
compassed the land of Edom, and the land of Moab, and came from the east to the land of Moab," and they smote the land of Sihon
and Og, which was on the north side of the land of Moab, and they came as far as the Jordan, which is on the west side of the land of Moab;
and the land of Canaan was found beyond the Jordan to the west, Southern section: Eastern Shelah under Edom

Verse 4

And the border shall turn for you from the Negev to the top of the Scorpions. Every place where it is said, "And it shall turn" or "And it shall go out"
teaches that the thing was not equal, but it shall go and go out; the thing shall go out and curve to the side of its north side, to the world, in
the east to the west, and the thing shall pass south to the ascent of the Scorpions, and the ascent of the Scorpions shall be found before: from
the thing: and
it shall pass through the cold. To the cold, as if from a stream
:And these are its results. Its limits, on the south, are Shel Kadesh Barnea and the
border goes out to Adar. From the east, the border widens and widens to the west, Shel Olam and extends to the west, and it goes to Alarkon to the west,
and it comes to Hatzar Adar, and from there to Azmon, and from there to Nahal Mishraim; And it was said, and it was said here, according to what is
written, and there came out a great horn, which began to widen from beyond the holy place in the wilderness, and the width of it was a great horn that
extended toward the west, from the holy place in the wilderness to Azmon. And from there and there the horn was shortened and turned toward the
south, a horn of the west, which encompassed all the land, and it came to be a place of rest. From Egypt, and from there westward to the Great Sea, which is
Israel, located in the southwestern part of Egypt

Verse 5

And its results were as follows. To the west, where there is no longer a boundary from the north to the west from there: and the

Verse 6

?And the sea border. And the west coast is: And
you shall have the great sea. For the coast: And
the border. The sea that is in the midst of you is the sea, even from the border, and they are islands that are called Islas.

Verse 7

:Northern border. From the great sea
you shall mark out for yourselves a mountain range. It shall be in the middle of the sea, and its head shall be sloping and it shall meet in the middle
of the sea, and it shall be from the breadth of the sea before it on its right and beyond it on its right.
:Tata. Tata for you, to lean from west to north, to Mount Tata. To the tongue of Siba, as it
is "To Ta' Harazim" (1 Kings 14), "And Ta' Ha-Sha'ar" (Ezekiel 40) The Yatziya, Shekorin Efendi, is both a turn and a slope

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Verse 8

:From the mountain of the mountain. Turn and go to the north side of the strait, towards the east, and strike the heart of Hamath, this is Antioch. The result of the limit. The limits of the limit; Every place that is called the boundary of the boundary is the entire product that is there to the end and does not pass into the whole, that is, from there it expands and widens and goes out behind it to stretch into the whole by the excess left over from the first width, and in the case of the width of the first measure it is called the boundary, which is called the "measure":

Verse 9

And its results were the Court of Enan. It was the end of the northern part, and the Court of Enan was found in the middle: the northern part is the eastern part, and from there you will desire the eastern part.

Verse 10

"And they desired. The tongue turned to a moustache, as it were, "and the beard was given to him. In the eastern part of the country, and from there it was a quarrel.

Verse 11

From the east to the eye. There is a place, and the sea runs eastward, the eye is located in front of the sea and from the land of Israel: it is: and
the border goes down. All that the border goes from the north to the south it goes down and goes down
and passes along the shoulder of the Sea of Galilee eastward. The Sea of Galilee shall be the border on the west, and the border on the east shall be the Sea of Galilee, and from there it shall go down to the Jordan, and the Jordan shall be drawn up and come from the north to the south at Elakson, and shall bend eastward, near the land of Canaan, as far as the Sea of Galilee, and shall be drawn up eastward to the land of Israel (as far as the Sea of Galilee). Kinneret (until it flows into the Salt Sea, and from there the entire border with its outlets to the Salt Sea, from which it divides intofour parts, beginning from a point cut off from the south east, the mountains of Sob

Verse 12

Verse 13

Verse 14

Verse 15

East to the east. To the face of the world, which is in the east, the east is called the front and the west is called the back, to your right the south and the north the north.

Verse 16

Verse 17

Which they shall inherit. In your way; every man shall be a guardian for his tribe, and shall divide the inheritance of the tribe into families and men, and shall choose for each one a fair portion, and whatever they do shall be done as if they were sent forth; And do not be afraid to interpret this to you as it is written in the Scriptures, for if it were so, it would be in your path and in your place, as it is written, "The Lord will give you an inheritance, and you will inherit it by hearing that they are your inheritance: he will fight for you" (Exodus 14).

Verse 18

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:To inherit the land. He will inherit and divide it in your place.

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

:To be an inheritance for the children of Israel. They shall divide it to you by lot.

Chapter 35

Verse 1

Verse 2

And a field. A distance from a place of a parcel of land outside a surrounding city, to be a suburb of the city, and there is no license to build a house there: and not to plant a vineyard or sow seed.

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Verse 3

:And for all their livestock. For all their needs.

Verse 4

A thousand cubits around. And after that he says a thousand cubits, is it hunting? He gives them a thousand: around, and of them the inner thousand are for the chase and the outer thousand are for fields and vineyards.

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

And you called. There is no calling except for the change of time, and therefore it is said, "Because the Lord your God called before me" (Genesis 27).

Verse 12

:Savior. From the blood-redeemed one, who is about to be slain

Verse 13

Six cities of refuge. The Maggid says that although Moses had distinguished three cities across the Jordan during his lifetime, there were no: Koltos until three were chosen, which Joshua gave to the land of Canaan (Books; Plagues 9)

Verse 14

The three cities, etc. Although the land of Canaan was divided into nine tribes, and here there are only two and a half, the number of the cities of the possession that belonged to them, from the land of Gilead, the fish of the slaughter, is written (Hosea 6): "Gilead: Kirjath Poel, the city of Aqaba, full of blood" (ibid.).

Verse 15

Verse 16

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And if they beat him with an iron tool. This is not speaking of the murderer in the mirror of the sky, but of the murderer in the mezid, and it is to be understood that the murderer in all the matters of the Tsarich shall have in him a shiur as if he were dead, as it is said in all of them, "If he dies in him," which translates as "he is like a mass of blood in his house," outside of the iron, which is revealed and known before the Torah is given in him a The Kaaba, which is made of iron, is watery in all its forms, even a thread, not for you. shiur To write in it, it is said to the table, or in every good day, in it; and if it is said to the murderer, in the mirror, the writing speaks, A stone that will kill him without seeing or feeling, to teach him about the Amorites, to the height of the mountain that is in the slayer's grave, in the writing: Speaking

Verse 17

: In the hand stone. Sixth, a hand full (of books)
He who shall die in it. He who shall die in it shall be given a fine, as the saying goes; according to what is said, "If a man strikes his neighbor, he shall give him a fine, he shall be punished with death." Thus it is said, "He who shall die in it." "In a stone" (Exodus 21), and not

Verse 18

Or with a wooden hand tool. According to what is said (there) "And if a man strikes his servant or his wife on the Sabbath," it is possible that there will be a tree in it that will be enough to kill (my book): —all the trees, so it is said "with a tree that will die in it"

Verse 19

:When he hit him. Even within you there are cities of perception

Verse 20

In the West : —Besides. Translated as, "in the corner"

Verse 21

Verse 22

: Suddenly. In a hurry, and you translate it "in a hurry", that your light was on him and there was no delay to warn him

Verse 23

:Or with any stone that he dies with. He struck him:
without seeing. He did not see him.
And it fell upon him. Hence they said, The way of the murderer is a way down, but the way of the ascent is not a way up (Wounds 30).

Verse 24

Verse 25

Until the death of the high priest. He who comes to minister the Shekinah in Israel and to prolong their days, and he who tries to remove the Shekinah from Israel and shortens the days of life, is not worthy to stand before the high priest and pray that this curse may not befall Israel, according to what he has done to the priest. (Books); Another thing — :In his life (see Plagues 11)
Who anointed him with the holy oil. According to the simplicity of the short readings, it does not matter who anoints him, but how much he is anointed with the holy oil; And many of his disciples asked him in the temple of the Lord (there) to see a matter, to learn that if his judgment is not yet completed by the death of the high priest and from whom he will succeed him, and later from here his judgment will be completed, he will return at his death to a second shekel, as we say, who anointed him, and why is he anointed as a priest of his place at his death, or is it the priest who anointed him? But to bring He anoints in his days joy.

Verse 26

Machine Translated by Google

Verse 27

:He has no blood. He is like a killer of death, who has no blood.

Verse 28

Verse 29

In all your settlements. For there shall be a small Sanhedrin that shall go forth into the land all the time that it shall go forth into the land of Israel (Plagues 7)

Verse 30

:Anyone who strikes a person, etc., shall be put to death for striking a person (see my books): According to witnesses, he shall be murdered. Let them testify that he was killed intentionally and in the act of violence.

Verse 31

And you shall not take a village. He shall not be dismissed with mammon (Ketubot 37)

Verse 32

And you shall not take a village to flee to his city of refuge. For him who flees to a city of refuge, who is killed in a fit of rage, is not: he shall be released from exile with money, to give a ransom to return to dwell in the land before the days of the priest (ibid.) To flee. As is the case with fleeing, as with "returners from war" (Micah 2) — those who return from war, and as with "those who are absent from the appointed time" (Zephaniah 3), and as with "those who are gathered together" (Joshua 5); as it is said, "Return," upon whom a grave is gathered, and as against a grave, so it is said, "Fleeing," upon whom a grave is gathered, and it is called fleeing, as if it were said, "Fleeing." Take a ransom for him who is gathered. To escape, to deliver him from exile, to escape, and to interpret it as for And if you say to flee — (see my book), I do not know if God will say to you to return to the land, the mountains are still not fleeing, and what will be the return?

Verse 33

"And you shall not flatter. You shall not flatter," as it is translated — "and you shall not flatter."

Verse 34

:In which I dwell. You shall not dwell in its impurity:For I am the Lord who dwells among the children of Israel. Even while they are unclean, I dwell among them (my books)

Chapter 36

Verse 1

Verse 2

Verse 3

:And it is added to the inheritance of the tribe. The sons of Shereh shall inherit, and the son shall belong to the tribe of his father.

Verse 4

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:And if there is a Jubilee. Hence it was that Rabbi Yehuda said that the coming of the Jubilee would cease (Sephara Vayikra 2) and if there is a Jubilee. As he said, there is no such thing as a property that returns in the Jubilee, whose inheritance does not return, and even if there is a Jubilee, the inheritance will not return to his tribe, and it is found that it was added to the inheritance of the tribe which: shall be theirs

Verse 5

Verse 6

Verse 7

Verse 8

And every daughter shall inherit an inheritance. Shelo was not a son to her father.

Verse 9

Verse 10

Verse 11

Sickness, desire, etc. Here it is said according to their greatness, this one is greater than that one in years, and they were born in the order of their birth, and in general: the source says according to their wisdom, and says that the weights of this are like this (see Bava Batra 122).